

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII

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NEW SERIES
VOLUME XXXVIII. No. 40

Who's Who and What's What

The place of meeting of George Association is changed to Barton, nine miles south of Lucedale on the Lampton road, Oct. 8-9.

The national preaching mission does not come near us. Brother preacher, you'll have to do your own preaching. That's why the Lord called you and put you where you are.

In the book of Revelation it is said "Woe to the world, for Satan is come down." So when Great Britain passed laws against the Irish lottery, these gamblers transferred their efforts to America, and the "non comps" in this country sank \$18,967,700 in the business.

Rev. C. C. Morris of Ada, Oklahoma, went during the summer to Mayo's Hospital in Rochester, Minn., and goes now to the Baptist Hospital in Memphis for further treatment. He is one of the most useful pastors in the South and many will join in prayer for his complete recovery.

Because of their opposition to the caste system a great group of Hindus is abandoning Brahminism, but on account of their connecting Christianity with western imperialism they go rather to the religion of the Sikhs. Nothing will make anyone a Christian but the regenerating power of the Holy Spirit through the preaching of the gospel.

Just a little matter, it may seem; but is it exactly the proper thing to write a news item for the secular paper and after it comes out in the paper send a copy or a clipping to your denominational paper. If it is religious news, and if it is worth publicity is it not worth a few minutes time to write it for and send it to the religious paper? And another thing: it ought to reach our office not later than Monday.

Pastor J. A. Barnhill has with him this week in a meeting at Main St. Church, Hattiesburg, Dr. W. A. Sullivan of Natchez. We are glad to see that he uses the columns of the Hattiesburg American to preach to the people about the need of a revival. In the paper also are pictures of the pastor and the church building, also a history of the church from its organization in 1903 to the present time. Our institutions and churches could greatly help themselves and the causes they foster by proper publicity. When, oh when will we overcome the criticism that the children of this age are wiser than the children of light. A membership of 996 gave the past year \$15,263.33.

On Nov. 6-8 the First Presbyterian Church in Jackson will celebrate the fortieth anniversary of Pastor J. B. Hutton, D. D. His has been a remarkable ministry not only in length of service, but also in the contacts which he has had through these years with leaders in every line of work in the state, in preaching a great gospel with increasing power, in clear and forceful interpretation of the word of God, in church extension in the capital city and in his service as a member of various boards in his denomination. Instead of building up a mammoth congregation he has led in planting other Presbyterian churches in the city. While there are not more than half as many Presbyterians as Baptists in Jackson, they have nearly as many churches strategically located.

The following letter from Mr. A. E. Jennings, Business manager of the Baptist Memorial Hospital in Memphis, is the kind that makes an editor's heart glad: "I am enclosing a check for \$100.00 to pay for the Baptist Record that you have been sending us for years with no charge, and the balance in appreciation of the splendid efforts you are making to pay the debts of the Baptist Convention. You have a splendid paper and you have earnestly and strenuously tried to pay our obligations. I think Dr. Gunter is one of the best secretaries I have ever known and certainly the state owes much to him for his never failing effort to pay our debts. I do not want one cent of this \$100.00 to pay for an advertisement, it must all go to the Baptist Record. I sent the Baptist Reflector \$50.00 last year and want to do the same this year. I intended to do likewise for the Baptist Record, so I am sending both in one. You want to be congratulated on P. I. Lipsey, Junior's column in your paper. I read every line of it and I think he is one of the best columnists I know in this country. I want to join your 5,000 Club, and I am sending you my check for \$12.00 to pay my first year's dues. I take great pride in our Baptists of Mississippi, and their efforts to pay what they owe. I am still a Mississippian and expect to be buried in Mississippi, although I have been out of the state for 24 years. Yours truly, A. E. Jennings." We are deeply grateful to brother Jennings for his kindness. Our people hold him and his family in grateful remembrance for their benefactions to our Orphanage, to Mississippi College and to Blue Mountain College. We take great pride also in the work he has done in saving the Baptist Hospital in Memphis and putting it on a safe financial basis where it operates without any deficit, ministering to thousands of sufferers every year.

From the Broadman Press in Nashville comes a new volume by Dr. Walter Thomas Conner, teacher of theology in the Southwestern Baptist Theological Seminary, entitled "Revelation And God." This is a revision and enlargement of a former book by Dr. Conner, "A System of Christian Doctrine." The new book does not cover all the ground of the former one, but confines the study to the two subjects indicated, namely Revelation and The Person and Nature of God. We have had the pleasure of hearing Dr. Conner in a series of lectures on doctrinal subjects and know that he has the ability to make them luminous and intensely interesting. One who enjoys thinking, or following somebody who thinks will get great profit from this book. It is intended for class study and for general reading by people who have good intellectual digestion. Naturally there are two divisions to the book, beginning with the question, "Can Man Know God?" and then Man's Capacity for the Knowledge of God, and then the manifold revelation of God. The second part is concerned about what we do know of God. It will mightily help to make stronger Christians and better preaching if this book is widely read. It can be secured from the Baptist Book Store for \$2.50.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Miss Minnie Landrum, who recently returned for a year's furlough from her work in Brazil, brought along her church letter and united with the Clinton Church Sunday.

From our contemporary and namesake, The Baptist Record of Iowa, we pass on the suggestion that you may share by praying for the National Preaching Mission now in progress.

Sometime ago the suggestion was passed around that we have a moratorium on preaching, and now another is offered that we call off all pastoral visiting. The remedy in both cases is to improve quality. The preaching ought to be better and the visiting ought to have as serious and definite spiritual purpose as the sermon.

When the liquor lovers got the bill licensing beer through the Mississippi legislature some innocents succumbed to the argument that it would support the public schools, although the tax commissioner told them the revenue wouldn't amount to a hill of beans. The beer bill was passed, and now the Mississippi Education Association says that "Mississippi school teachers, since 1932 have lost approximately \$3,500,000 through non-payment of a part of the salaries promised." Besides much was lost through delayed payments. Recently drastic cuts have been made in teachers' salaries, and school rooms are overcrowded because the number of teachers has been reduced. This has taken or will take the schools off the list of standard schools. The revenue from beer not only has not maintained the schools but they are in a deplorable condition. Unless a special session of the legislature makes some provision for these schools, the terms will be shortened to where the whole educational system will be in confusion. The devil may promise to reward you for serving him, but here is a sample of the way in which he pays.

The man who tells you that he is not interested in Christian Education, or is unwilling to help in the endowment or support of a Christian school is like the one who tells you that he doesn't believe in medical education. Why send a man to a medical college, just give the folks calomel and quinine. Everybody knows that calomel and quinine are good for you. But when you get sick or your folks get sick, you want a doctor who has studied the human body in and out from head to foot and from core to cuticle, and who has studied the causes of diseases and the various elements in nature which are intended to combat these diseases. Well why not fit men and women for the finest spiritual ministry, the ministry to men's souls by the best possible training. And this applies not merely to preachers, but to the folks in your churches who are in position of leadership and responsibility.

We do not like to make comparisons, but for the week of September 6-12, the Orphanage of North Carolina received for current funds the amount of \$2,218.71, representing some 286 churches and Sunday schools, whereas for the same period the Baptist Orphanage of Mississippi received only \$104.36 representing some 19 churches and Sunday schools. The North Carolina Orphanage uses the Sunday school plan urging all Sunday schools in the state to send their offering for the first Sunday in each month. We believe the Mississippi Baptists are as loyal as any other Baptist group in any state and love their children just as much. Perhaps you neglected sending in your offering for this period.

Sparks and Splinters

Rev. Jack Merrett, a student in Mississippi College, has been called as pastor of Montrose Church, succeeding brother A. E. Phillips who gave up the work on account of temporary eye trouble.

The attendance at all services in the Water Valley Church is excellent, 136 at recent prayer meeting; thirteen additions recently; three by baptism, one of these a man 61. Pastor W. C. Howard is happy.

At last the Catholics win—in a measure. For a long time the Knights of Columbus have wanted Columbus day made a national holiday. Now President Roosevelt makes a proclamation designating October 12 as Columbus day, inviting the public to observe the day with "appropriate ceremonies in schools and churches or other suitable places." Perhaps it will take more than that to make it a national holiday. The president has been hard pressed by the Knights of Columbus to do something for the Catholics in Mexico. Maybe this pacifier will keep them quiet for a while.

The Rev. W. C. Stewart recently celebrated his twelfth birthday as pastor at Houston, and on the same day the church celebrated its ninety-fourth birthday. The auditorium was filled to capacity at the morning service during which time the pastor took for his text Philippians 1:21, "For to me to live is Christ; to die is gain." He brought out in his discourse that during his twelve years as pastor, the church has raised for all purposes a total of \$72,085.37. Six hundred thirty-five members have been added to the church roll; one hundred eighty-three marriages took place, and three hundred and twenty-nine funerals. Brother Stewart is one of the most forceful and popular pastors this church has ever had, and has been called indefinitely.

There is an old story of a Welshman who came to America and assumed the new role of preacher. To make his sermon impressive he would say in the midst of a sermon, "The Greek Testament reads thus"—and then he would turn loose a mouthful of Welsh on them. On one such occasion another Welshman happened to be in the congregation and laughed outright. The "preacher" seeing he was caught, said in Welsh to his fellow countryman, that if he wouldn't give him away, he would give him half of the collection. This fable teaches that preachers had better be careful how they pretend to know more than they do. Better not say the Greek says so and so unless we know what we are talking about.

At a meeting of some of the friends of Mississippi Woman's College last Friday in Hattiesburg, President Holcomb said that today the Woman's College has the largest endowment of any school for girls in Mississippi, of any denomination. Of course the state schools are not endowed but are supported by appropriations by the legislature. It developed at this meeting that the endowment campaign has about reached the half-way mark, which is probably as much as any one expected in the few months of effort. From now on the campaign will have to be done mostly by individual appeals and will take more time. Mr. G. W. McWilliams of Hattiesburg, a banker, is president of the board and chairman of the Endowment Campaign Committee. He laid before the people present the progress made, the present conditions and the future plans. President Holcomb added explanations to this. And then there were a number of laymen who spoke in a way to inspire confidence, among them Mr. Scott of Tylertown and Mr. Hurst of Laurel, also Judge Pack of Laurel. There were present men and women from the Delta and all over the Southern part of the state. A number of pastors offered their help in making personal canvass in their own fields. The result was and will be greater courage and determination.

It is said that officers in Washington City are going after the gambling games in the churches. Let the fight go on to a finish.

The Prohibition party was organized in 1869 and has had a presidential candidate in the field in every election from that time.

During the pastorate of Dr. J. D. Ray at Starkville for the past twenty years, the church has grown from a membership of 310 to 896.

Mrs. Everett Gill, whose husband is Southern Baptist missionary in Europe, came back to America for treatment and underwent an operation in the Baptist Hospital in New Orleans. She is recovering.

North Carolina legislature passed a law requiring the teaching in public schools of the effects of alcohol, and Charity and Children nominates Dr. W. L. Poteat to write the text book.

In England the number of fatal auto accidents is nearly three times what they are in America in proportion to population. They have never had prohibition in England. But since repeal of the prohibition amendment in this country the increase in fatal accidents is increasing fast. Just give us a little time and we will catch up with the old country.

The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves consideration enough to convince churches of the value and importance of the AGE SECURITY PLAN. The Relief and Annuity Board, Dallas, Texas.

In Arkansas recently a conference was held at Hot Springs for the consideration of the tenant problem. It is a good sign. And they seem to have kept in a good humor, and said a lot of sensible things. The problem will not be solved by one conference, nor in one day, but it is good that people are taking it seriously and working at it. The University of Arkansas has been studying the matter, and the reports are helpful.

Are you getting ready for the every member canvass in your church? This is to make the financial plan for the coming year, and see that your resources are available and enlisted. Jesus said, "If you are going to build a tower, you had better sit down and count the cost of see if you are able to finish." Good preparation is a necessity in any undertaking. And while you are getting pledges for the local expenses and the denominational program, include the 5,000 Club, and subscriptions to the Baptist Record. This last is the mortar which holds all the stones together.

Letters of the churches to the district association are not now generally read. Frequently a digest is made by a committee and put on the board for everybody to see. But many times we are in such a hurry that this is omitted. We are not recommending the reading of the letters, but it is very important that the statistical columns in the letters be carefully filled out, and that they be reproduced in the minutes, and that these minutes be printed promptly. Here is the summary of the year's work. It is our contemporary history. It is our inventory which tells us and the world what progress we are making, and where our weak points are. We cannot plan our work intelligently if this statistical information is lacking.

There are good books on soul winning, but there was room for another. Dr. Roland Q. Leavell, well known in Mississippi, now pastor in Georgia has written a book which will help those who are trying to win souls, and stir up those who have been indifferent. The conditions for successful work in this field are discussed in eight chapters. They include being "soul-minded, facing and fighting fear, presenting the plan of salvation, carrying correct equipment, using the sword of the Spirit, dealing with difficulties, wisdom, the price and the reward. It is arranged for class study; published by the Sunday School Board for 60 and 40 cents.

One girl at Oklahoma Baptist University paid part of her tuition this session by knitting freshman caps for the incoming class.

W. L. Compere is helping Pastor R. L. Wallace in a meeting this week at Terry. He is doing double service as pastor at Franklinton, La., and taking work in the Baptist Bible Institute.

Clara Mae Lee of the Baptist Orphanage is a student in Blue Mountain College this year. Her education is made possible by the Minnie Dameron Scholarship and contributions from interested friends.

If churches will not pay 3% of their pastors' salaries to insure them against want in their old age how otherwise do they hope to secure for them such a blessing? Think on this. The Relief and Annuity Board, Dallas, Texas.

Which institution, the church or the motion picture show will dominate the future and form the character of our people? We do not know whether these figures are accurate, but they are being passed around, namely that 70 people out of 100 attend a picture every week, while 8 out of 100 are found in the churches on Sunday mornings.

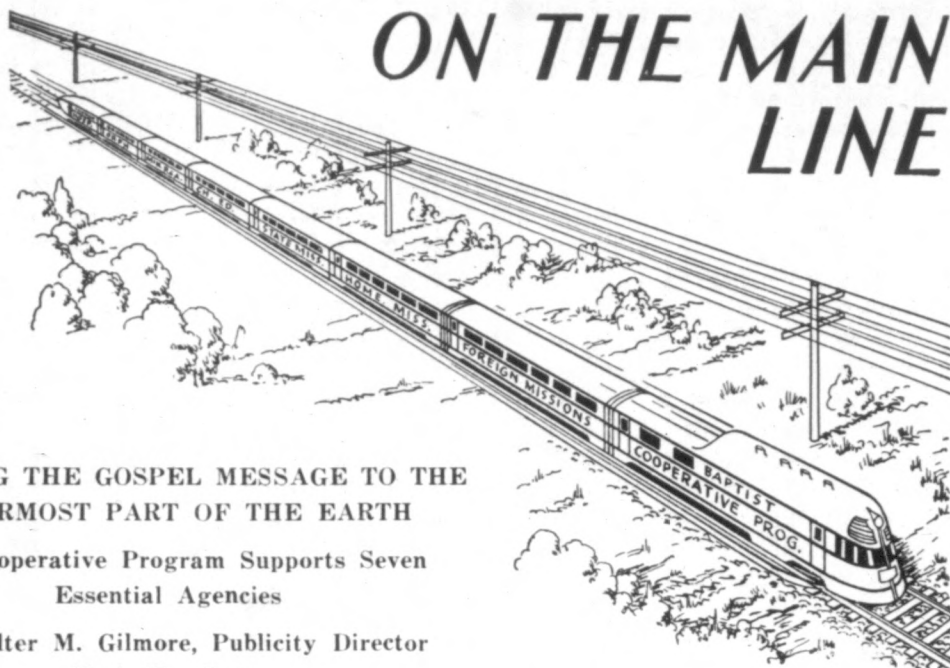
A nice living room has just been painted and furnished in the boys' building of the Orphanage. This was made possible by the W. M. S. of the Union Hall Baptist Church of Lincoln County, two miles east of Brookhaven. This church was recently served by the late Rev. John Sproles. Recently Rev. Virgil Ratcliff, student in the Baptist Bible Institute has been called as pastor. The Orphanage appreciates this splendid service.

ASSOCIATIONS MEETING NEXT WEEK are: Clay County at Siloam Church, Oct. 6; Jones County at Pleasant Home Church, Oct. 6; Carroll County at Calvary Church, Oct. 6; Panola County at Union Church, Oct. 6; Copiah County at Pilgrim's Rest Church, Oct. 6-7; Scott County at Clifton Church, Oct. 6-7; Tishomingo County at Paden Church, Oct. 6-7; Union Association at Beech Grove Church, Oct. 7; Pike County at Navilla Church, Oct. 7-8; Covington County at Calhoun Church, Oct. 8; Winston County at Murphy Creek Church, Oct. 8; Tallahatchie County at Ashland Church, Cascilla, Oct. 8; Yazoo County at Yazoo City, Oct. 8; Alcorn County at West Corinth, Oct. 8-9; Holmes County at New Vernon Church, Oct. 8-9; George County at Barton, 9 miles south of Lucedale, Oct. 8-9; Lawrence County at New Hebron, Oct. 8-9; Mississippi Association at Liberty on Oct. 8-9; Neshoba County at New Hope, 12 miles northeast of Philadelphia, Oct. 8-9; Smith County at Fellowship Church, Oct. 10-11; Pearl River County at New Palestine Church, 3 miles west of Picayune on Oct. 8-9; Itawamba County at Bethany Church, Oct. 9-10.

If at first you don't succeed—We finally got to Jasper County Association, and it "was worth it." They got the start of us, for Moderator L. D. Bassett and Clerk Shoemaker were looking well enough to have their pictures taken. Rev. N. S. Jackson had the floor, and the folks by the ear, as he talked about righteousness, temperance, etc. Several overflowed on the subject of prohibition. A justice of the peace told how things were in his beat. Then the folks listened while the editor talked about the Cooperative Program, and when Mrs. Mize told them about the Orphanage. And what a dinner we had! Then came the W. M. U. report by Mrs. Shoemaker, superintendent for Jasper County. The report on the Baptist Hospital brought several speakers to their feet. We were compelled to leave in mid-afternoon and so missed the address on Christian Education by President W. E. Holcomb of the Woman's College, much to our regret. One of the chief joys of attending this association was seeing brother L. E. Lightsey again, whose service to the Lord and Mississippi Baptists covers nearly half a century. And there were other friends, old and new. After a few feeble remarks by the editor on the Baptist Record, a number of subscriptions were handed in. And we were off for a more than 100 mile drive for home.

NEW DIRECTOR OF PROMOTION SUGGESTS PRACTICAL PLANS FOR PUTTING ON A SUCCESSFUL EVERY MEMBER CANVASS

ON THE MAIN LINE



SPEEDING THE GOSPEL MESSAGE TO THE UTTERMOST PART OF THE EARTH

The Cooperative Program Supports Seven Essential Agencies

By Walter M. Gilmore, Publicity Director
Nashville, Tenn.

For more than ten years now the Baptist Cooperative Program has been in successful operation among Southern Baptists. Despite its many handicaps during these hectic years, this simple plan for promoting and supporting all our causes has proven its worth and its right to be continued, at least, until some better plan emerges. But for the regular support coming from the Cooperative Program weekly, many of our denominational agencies would have suffered more acutely, if they had not completely perished, during the distressing times through which we have been passing.

The Cooperative Program is on the main line, doing the essential things for which our churches were established. There are numerous side tracks and sometimes individuals and churches go off on these but the desired destination can never be reached on a side track. It is far better to stick to the main line and the main things that will promote most effectively and surely the whole program of Jesus.

What Is Included In the Program

Only those agencies that have been adopted by the Southern Baptist Convention and the various State Conventions share in the receipts that come through the Cooperative Program. All these agencies have proven themselves to be effective in carrying out the three-fold mission for which Christ has commissioned us—teaching, preaching, healing.

As indicated above on the coaches of the train, these seven agencies are Foreign Missions, Home Missions, State Missions, Christian Education, Ministerial Relief, Orphanages, and Hospitals.

How Cooperative Program Funds Are Divided

Each church treasurer is expected to send all funds for the Cooperative Program to his State Secretary. The State Secretary then divides each dollar according to a ratio adopted by his State Convention between State and Southwide objects. In four states the division is 50-50, and that is the ideal. The State Secretary divides the portion belonging to state causes in accordance with the ratio fixed by his State Convention. The part belonging to Southwide objects is sent to the Executive Committee of the Southern Baptist Convention in Nashville, Tenn., where it is distributed each week to the various agencies participating in it according to the following ratio fixed by the Southern Baptist Convention:

Ratio of Distribution

Foreign Missions	50	%
Home Missions	23 1/3	%
Hospital, New Orleans	2 1/2	%
Relief and Annuity Board	7	%
Christian Education, Including:		
Southern Bapt. Theol. Sem.	4 1/5	%
Southwestern Bapt. Theol. Sem.	4 1/5	%
Baptist Bible Institute	3 9/10	%
W.M.U. Training School	0 8/15	%
Ex. Com.—Education Bd. Debt.	3 1/3	%
American Bapt. Theol. Sem.	1	%
Total	100	%

More Fuel for the Engine

Of course the more money we give to the Cooperative Program the more power it will have to pull its load and the more speed it can make in reaching its divinely appointed destination of every creature with the good news of eternal salvation.

Every-Member Canvass

The Every-Member Canvass, suggested to be put on during the period of November 1-December 13, is simply an intensive effort to enlist every member in every church in the Southern Baptist Convention in the wholehearted financial support of the local work of his church and all the causes fostered by Southern Baptists, with the tithe as the minimum standard of Christian Stewardship. We commend the practical plans for putting on the Every-Member Canvass suggested here by Dr. Dillard, who speaks out of a rich and successful experience of forty years in the pastorate.

ANNUAL MEETING

In the Foreign Mission Board rooms, 601 East Franklin Street, Richmond, Virginia, at 9:30 o'clock, October 21, the annual session of the Board will open with L. Howard Jenkins presiding.

This will be Dr. Charles E. Maddry's first appearance before the Board since his return from four months' surveying Southern Baptists' interests in South America. The Executive Secretary will bring his report and recommendations to the Board on the first day.

Another important feature will be the appearance of twelve new prospective missionaries before the Board for examination and consideration for appointment. Of those who may prove to be eligible for appointment, the Board will send this year only those whose salaries and traveling

HOW ONE PASTOR DID IT By J. E. Dillard, Nashville, Tenn.

We tried several ways of putting on the Every-Member Canvass in our church but got the best results this way:

We tried to make a good ready.

I read all the available literature on the subject, talked with others who had successfully done the job and then worked out a plan.

1. I preached a series of sermons on the Church and the several objects included in the Cooperative Program. I gave facts and incidents that had thrilled me and made me want to have a larger part in the work.

2. I taught two study classes, one in the forenoon, the other at night, and urged men and women to attend, and they did.

3. We appointed a budget committee to go through the whole church building and all the organizations and make out a careful budget for local needs. Then we discussed the State and Southwide needs and made out a double budget recommending as much for the missions and benevolences as we proposed to spend upon ourselves. This committee had upon it the pastor, chairman of the deacons and some one to represent each organization in the church. The budget with explanatory letter was mailed to each member of the church. The next Sunday I explained it in detail and it was unanimously adopted by the church.

4. We chose a Canvassing Committee, one for approximately each fifty church members. (Exercise great care here). We called this Committee together, explained the work, secured their consent to serve (signed them up) and asked each one to select his own helper and bring him to the next meeting.

5. We had a Card Committee go over the church roll and write name and address of each member upon a card, also write any information that might be helpful to the canvasser. These cards were then carefully arranged according to location and put into bunches of from ten to twenty each.

6. The Every-Member Canvass Sunday began with special prayer for divine guidance and good success. The pastor preached a short sermon. Then he explained the items in the budget, read and explained the subscription card and led in a brief prayer. He now asked all present to join with him in filling the blanks and signing their names. This done, the pastor requested those who had not signed cards to remain at their homes that afternoon until the canvassers called.

7. The second Sunday the pastor reports results thanks workers and subscribers, asks others to sign. A small Follow-Up Committee will see the ones who have not been reached and solicit new members as they unite with the church.

This plan will work if you will work it. Let's try to get "All our people in all our work."

expenses have been taken care of by special gifts so designated when the cash was sent into the Board.

The Baptists of Richmond and Virginia are invited to a service in the First Baptist Church, Wednesday evening, October 21. Dr. L. R. Scarborough, president of Southwestern Baptist Theological Seminary, will bring the major message of the evening hour. He will review his observations and impressions of South America as he traveled with Dr. Maddry.

At 9:30 Thursday morning, October 22, the second day's docket of business will be considered by the Board. The budget and plans for erasing the debt will claim the emphasis.

EDITORIALS

GODLESSNESS LEADS TO ANIMALISM

To be godly or to be bestial, that is the question for man to settle, and the road is open to travel at both ends. You can be like God, or you can be like the beasts. You and I have in us the making of the one or the making of the other, and we choose for ourselves which it shall be. We are on the road and we cannot travel in both directions.

In the Genesis account of the creation of man we read that "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here you have both natures and possibilities of man. He is of the earth earthy and he is quickened into life by the breadth of God. Whether his course is toward God or toward the earth is for man to say. It is the eternal purpose of God to bring man, every man who will, into the perfect likeness of the Son of God, the measure of the stature of the fulness of Christ. If we face God there is no limit to the heavenly ascent. If we turn earthward there is no limit to the degradation to which man may go.

The special earthly quality to which man turns when he turns away from God is beastliness, animalism, the descent into sensuality and sexual corruption. There are two things which lead us to say this; one is the first chapter of Romans, the other is the evidence of contemporary sexual depravity.

The first chapter of Romans is the nightmare of the Bible. If there is any more horrible description of the descent into the abyss we have not seen it. Beginning with the eighteenth verse in that chapter Paul shows why and how the wrath of God was visited upon the human race. They had ample knowledge of God to guide their steps. But knowing God they glorified him not as God; they changed the glory of the incorruptible God into the likeness of an image, of man, birds, beasts, creeping things. "Wherefore God gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves. . . . God gave them up in the lusts of their hearts to vile passions: for their women, etc. . . . likewise also the men, etc." We need not here quote the full text, but it is a fearful indictment and judgment upon a race that turned away from God.

What we are here concerned to show is that turning away from God is turning to animalism and beastliness. The Bible teaches a clear and close connection between the two things, and present day history seems to demonstrate the truth of it. By almost every source of information available to us, men are convinced of a present day turning away from God. There was never within the past hundred years such complaint about the churches being deserted. Not all that is said on this subject is true. Not all churches are deserted. But not half the church members are regular church attendants, and the complaint is all but universal that the unsaved people are not coming to church. Not one in ten of the unsaved in any community is found in the usual Sunday congregation. Sunday is increasingly being desecrated by business and pleasure. Atheism is bolder than it has been for one hundred years. Constantly we are seeing reports from the great universities that the proportion of those who believe in God and the Bible declines rapidly from the freshman to the senior class. And on the story goes.

Almost paralleling this state of ungodliness there is the hideous consequence of it in loose sexual relations. This extends from the licentious touch to the audacious teaching of some who seek to justify lust under the name of self expression. At a Southwide meeting of young people in a religious conference, one young woman declared that promiscuity in the university she attended is common. Are we doomed to repeat the first chapter of Romans in this twentieth century of the Christian era?

MOST IMPORTANT VS. GREATEST NEED

The most important thing and the greatest need at any given moment are not always the same thing. We had better clarify our thinking (and our speech) and avoid confusion just at this point. We would probably all agree that the most important thing in our churches and among Christians everywhere, is to get people saved; to get all the people saved; to bring them into the kingdom of God. That is our supreme task. That is the most important thing in the world. But the greatest need at some particular time and place maybe and often is to get people lined up for this task and prepared for the undertaking of it and the speedy attainment of that end.

When this country determined to go into the World War, everybody knew that the one important thing was to win the war, to bring it to a swift and successful conclusion. But it was more important that it should be successful than that it should be swift. But swift as possible that it might be successful. The important thing was to win the war, but there was something which at the beginning was a prime necessity. There may have been more than one from time to time. But one thing at a particular point was to make people war minded, to make them believe that it was inevitable, that it had to be done, that there was no other way out, and the obligation and necessity were upon us to finish the job.

People called this propaganda. Propaganda is a bad word or a good word, depending on the cause in whose interest it is done. Propaganda is a prime necessity. There are times when it is the greatest need. In the work of the kingdom of God, in the spread of the gospel, in the saving of lost souls to the ends of the earth, people must be made kingdom minded. They must not simply repeat the words which Jesus taught us to pray, "Thy kingdom come," we must know what we are praying for and we must put ourselves into the business of bringing in the kingdom. This is a prime necessity.

How are our people to be made to believe in it? How shall we bring all our forces into line for the attainment of this end? You may call it propaganda if you like, but the people must be made to believe in the job; they must get it on their consciences; they must feel the pressure of the will of God and the Spirit of God on their hearts.

Now the chief agency for this, everybody must know, is the unifying and informing messages about the work which is carried to our people by the denominational paper. A man with fairly good vision is bound to see this. The work cannot be done without some such agency of enlistment. During the war and the preparation for it the secular papers were full of it. The people eagerly devoured it, and they came to the defense of the cause.

If our denominational leaders, pastors and all the rest, really want the kingdom of God to come, if they want the world brought to Jesus Christ, they will see to it that their people are made sympathetic with it by reading the religious papers. Do we care? Or are we just beating the air, and fooling ourselves?

Four were added to the church at Clinton Sunday on profession of faith.

Mr. Russell B. DeVine, supervisor of jail accounts for the State Department of Public Works in Virginia, says that the jail commitments for 1935 reached an all-time high record, an increase of more than fifty per cent over 1930. It will be recalled that Virginia repealed its prohibition law and adopted a method of liquor sale by the state. That's the sort of law some people have tried to get in Mississippi.

If we know the cause, we know the cure. If animalism follows godliness, then our hope of deliverance is in a return to God. We can't travel both ends of the road. O God, our hope is in thee.

MY FATHER'S HOUSE

These are the words which Jesus used on more than one occasion in speaking of the temple. The first was when as a boy of 12 years he went with Joseph and Mary to Jerusalem to attend the passover feast. He was so entranced with the worship and discussions at the temple that he remained behind when the others had started on the journey home. After three days they found him in the temple sitting in the midst of the teachers both hearing them and asking them questions. And when the mother said they had sought him with distress, he said, "How is it that ye sought me? Knew ye not that I must be in my Father's house?" He was at home here. It was the natural place to expect him. It was difficult for him to tear himself away. Here he was for the time oblivious to every other relation and had no desire for any other fellowship. Somebody wrote a story about "The Call of the Wild," describing the return of an animal to the wild haunts of its ancestors. Here in the experience of Jesus at twelve years of age we have the call of the homeland when he comes to the house of God.

Another occasion on which He uses the phrase "My Father's House," is his first attendance on the passover feast at Jerusalem after he began his public ministry. Here he saw the temple court occupied by men with sheep and oxen and doves for sale, and money changers with their tables spread with coins, all of them taking advantage of the religious feast and the crowds attending to put money in their purses. Jesus was shocked, indignant, outraged. He drives the cattle from the court, overthrew the tables of the money changers and told those who sold doves to get out with them. He said, "Take these things hence; make not my Father's House a house of merchandise," Jno. 2:16.

The feeling of Jesus here is like that which one would have who comes to the house of his father and mother and finds someone has made stalls for his cattle in the room where his father and mother had sat about the hearth or the dining table; or like that which some have felt when an alien army had invaded their community and turned the church into a stable for his horses. Jesus did not hesitate; he did not consider whether they would retaliate by turning violently on him; he did not stop to question whether they would go at his bidding; he simply put a stop to it.

Moral indignation knows no fear and brooks no opposition; its authority is recognized. When Carrie Nation smashed the windows of saloons with her hatchet, the law breakers stood aghast at her audacity. Some months ago, coming out of Vicksburg on a train at night, we were in a car with a rowdy baseball team. They took possession for a time of the car and began indecent talk and conduct. A little red headed runt could stand it no longer. He jumped from his seat into the aisle and threatened to wipe up the floor with the whole bunch if they did not behave in the presence of ladies. They subsided immediately.

There is something in man that recognizes the authority of a man who is zealous for right. Right makes might; right is might. The reaction of righteousness to unrighteousness is instantaneous and inevitable. It is its own authority. The devil is cowardly. And it is conscience, the sense of wrong-doing, that makes cowards of all. It is pitiful to see those opposed to Jesus, or profiting by wrong-doing, come with piling question, "What sign showest thou?" And Jesus gave the curt reply, "Destroy this temple and in three days I will raise it up."

Let us not miss the lesson here of preserving something as sacred to God, which must not be debased to other uses. Merchandise is a legitimate business. Trading in cattle or doves, or exchange is a part of life's business and necessity. Nobody is to be condemned for engaging in them. But there are areas which are screened off from the world and must be dedicated wholly to God. It is proper to make your business serve your religion, but it is sacrilege to make your religion subservient to your business.

To preach for money, to use the ministry or any function of it simply as a means of a livelihood is to ask God to work for you rather than work for God. To belong to a church, to go to church, to give to a church merely for financial or any personal advantage is to corrupt the highest office to the lowest ends. There is great need of care here on the part of all of us. Be careful that your religion is not merely an effort to secure more material comforts. Be sure that your prayers rise higher than merely material profits and personal advancement. Only the devil could say of Job, "Doth Job serve God for naught," but the devil must have gotten his ideas from the way he saw some people do who were worshippers of God.

—BR—

Central Mississippi Preachers' Conference meets in Jackson, First Church, Oct. 12 at 9:30 a. m. The following program is provided: Devotional led by M. J. Derrick; What Scripture Has Helped Me Most by all present; Meeting Communism by T. W. Talkington; Bible Study by G. P. White; What Sermon of Mine Has seemed to do most good, by all present; Book of Job, by Mark Lowry.

Other people besides Mississippi Baptists are buying and reading the new book by Dr. E. K. Cox of Gloster, entitled "Answering By Fire." It is a book that will quicken the spiritual pulse of any Christian, strengthen his faith and provoke to good works. If you haven't yet gotten it send one dollar to the Baptist Book Store in Jackson and get it right away.

PASTORAL CHANGES: W. M. Averett of Louisville, Ky., goes to Kentwood, La.; Dr. R. L. Motley has resigned First Church, Florence, Ala., and will make his home in Memphis; Edw. Long resigns at Clinton, S. C., to become treasurer of Furman University; E. A. Spiller goes to Nowata, Okla.; E. W. Westmoreland to Exchange Ave., Oklahoma City; W. T. Pelphrey succeeds T. P. Simmons at Second Church, Ashland, Ky., who goes into evangelistic work; J. H. Hooks of Baton Rouge has been called to Rayville, La.

The Convention year of Mississippi Baptists closes Oct. 31. We ought to have a great round-up this month. The Lord is blessing us with the best crops in years. Surely gratitude is one of the prime qualities of a Christian. The point at which the world turned to the downward road was when they "glorified him not as God neither gave thanks." "How shaper than a serpent's tooth is base ingratitude." From Him are all things, and unto Him are all things. He is able to make all grace abound unto us that we having all sufficiency in everything, may abound unto every good work.

Welcome to brother Otho A. Eure, who writes from Ellisville. We came here on the 11th and our stay has been very pleasant from that good day to this. The people know how to make a pastor feel welcome and nothing was left undone. The parsonage had been put into good condition and the pantry had been filled with all kinds of good things to eat. The revival meeting started soon after our arrival, the pastor doing the preaching, and good crowds came out to each service. The A. H. S. and Junior College, with more than 1,100 students present a challenge to us. We preached there, at chapel where every one must attend, three times during the meeting.

Briar Hill Baptist Church, Monterey, Rankin County, will celebrated the 48th anniversary of the organization of the church on first Sunday in October. Exercises to begin at 10:45 a. m. with lunch at the noon hour and exercises closing at 3:30 p. m. Rev. Wayne Alliston, a son of the community, is to preach the morning sermon at 11:20 with Dr. W. A. Hewitt, the pastor, preaching the anniversary sermon at 2:30 p. m. A cordial invitation is extended all sons and daughters and former residents of the community, and all others who are interested. Neighboring churches assisting in the organization 48 years ago were Brandon, Steen's Creek, Dry Creek and Canie. It is especially desired that all charter members be present, also all older members.

Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*

This one thing we do, pay our debts.

OUT OF THEIR DEEP POVERTY

The Oklahoma Baptist paper makes the recent announcement that apparently the "Panhandle District" in Columbia, known as the "Dust Bowl" of Oklahoma, will be first to reach its quota in their campaign for paying off all of the Oklahoma Baptist Convention's debts. This reminds us of the churches of Macedonia of long ago, when they begged Paul and others to accept their offerings when they were willing beyond their power to give. This fact concerning the "Dust Bowl" Baptists causes us to wonder if prosperity generates or cultivates liberality. There are two roads open at present to Mississippi Baptists with more money than they have had for many years. One is deeper consecration and greater liberality towards the Lord's work. The other is a spending spree for themselves. It is already apparent that some have not only entered on the spending spree road, but are tending towards a drunken spree. The writer has caught the whiskey breath from more lips this fall than he did during all the period of prohibition preceding the repeal of the Eighteenth Amendment. Deacons and stewards are found in that class. If Roger Babson was correct early in the depression when he said that the way back to material prosperity was back to God, then it is correspondingly true that the way to maintain our material prosperity is to give the Lord His rightful place. The safe course for Mississippi Baptists is to pay their tithes and offerings unto the Lord out of their abundant prosperity.

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THE COUNTRY PASTORS

This writer was impressed some weeks ago anew with the value and opportunity of the country pastor. He was also impressed by his sacrificial service. Of course, this cannot be applied to all country pastors any more than it can to all town and city pastors. But the failure of some to measure up to a high standard should not cause us to overlook and fail to take cognizance of some of the pastors who are laying foundations and building constructively thereon and whose names seldom, if ever, appear in the papers.

The occasion was the closing of a revival meeting in a country church. The writer happened in to the community about the time the last evening service was beginning. The large auditorium was already filled. Mothers with their babies were sitting on the doorsteps. Many were standing on the outside. Presuming that the pastor had already made his preparation for the evening service (for the church had asked him to preach during the meeting) this writer did not try to go into the house, but took his stand with others near the pulpit on the outside. Entering unexpectedly at an important hour sometimes interferes. The pastor chose a suitable text and handled it well, although he has not completed a high school education; neither has he attended college or a seminary. He preaches to eleven churches. He has little time which he can call his own, but his message was true and at the close of his sermon six joined on profession of faith, some of them heads of families. The next morning he hastened to baptize at a church in another county and then in the afternoon to another church for the purpose of beginning a meeting.

The writer began to think, while listening to his last sermon in the meeting referred to above, of the town and city churches, of the leading deacons in the town and city churches, the Sunday school teachers and others who received their initiation into the Lord's service back in country churches, and of the ministerial students in our

colleges and seminaries who came from the country churches, of the probably 90% of foreign missionaries who came from country churches and was impressed with the undeniable fact that after all the country pastors are doing the greatest work of any in winning the lost to Christ and in furnishing new recruits for the town and city churches, in winning converts who become ministers at home and missionaries abroad. While this is true many of our college professors and seminary professors when speaking of the success of ministers at home and abroad point out those who occupy the great city pulpits and the positions of high honor and of greatest emolument. This is done while the faithful country pastor is struggling to support his family, to pay his gas and car repair bills and laboring day and night in going to places after a hard day's service without modern conveniences and reasonable comforts of life. It is, however, gratifying and consoling to realize that the Lord is keeping all the records, is writing over against the names of these faithful and under-privileged preachers the correct score and has made the promise that each one shall be rewarded according to his works. Say what you please, but in the main these pastors are giving the true Gospel and after all this is what counts and this is what leads to salvation of the lost and the salvation of the most insignificant person is doubtless as precious in the sight of the Lord as is the salvation of the son and daughter of the king and queen. Our most fruitful field of labor continues to be the rural sections of our State.

—O—

RECEIPTS UP

The statement was made some time ago that August receipts were considerably in excess of August receipts for 1935. September receipts have exceeded by a large margin the receipts of September for 1935. This should be expected in view of the fact that much work has been done this year by the Board's field organization. It should be expected because of increased income. While this is indeed encouraging, the increase in receipts does not begin to compare with the increased income. While our Governor is talking "balancing agriculture with industry," we should be thinking of balancing our spiritual prosperity with our material prosperity. Otherwise, the perils ahead will be greater than they were during the depression through which we have just passed. A spiritual depression is far more serious than material depression.

—BR—

Six thousand people spent ten days at the Baptist encampment at Falls Creek, Okla., and there was not a case for discipline among them in the entire time. Can any city of six thousand match that?

Madison County Association meeting with Center-Terrace Church on Tuesday passed resolutions commending Governor White for his closing up the liquor joints and gambling houses in Rankin County and his purpose to do the same elsewhere wherever his aid is asked by the people. Also they pledged themselves to work for the discontinuance of beer and wine sales, by vote of the county. They also called on the sheriff of the county to enforce the law against all gambling devices including slot machines. They had just listened to a strong speech by Mr. N. S. Jackson, superintendent of the Anti-Saloon League.

Dr. L. Bracey Campbell was elected moderator of Madison County Association. Dr. McComb preached a good sermon on I Peter 2:1ff. There are only eight churches in the county but they were well represented. The pastors seemed happy over the year's work. There were many visitors, among whom we recall Dr. Gunter, C. J. Olander, R. S. Jackson, H. H. Webb, A. L. Goodrich, Mrs. W. G. Mize, Dr. J. W. Newbrough of New Orleans, C. S. Moulder, Prof. Chester Swor and A. J. Wilds. We heard only the morning discussions, but the larger part of the program was reserved for the afternoon. The church house has been greatly improved. The dinner was excellent.

ZACCHAEUS—THE CONVERTED PUBLICAN

E. K. Cox

Everybody in Jericho knew Zacchaeus, and few gave him a good name. He was a Jew who had become a publican. It was bad enough when some one of foreign birth collected the hated Roman taxes, but when an Israelite so far forgot himself as to gather the tribute for the hated oppressors he was anathema to all true sons of Abraham.

Zacchaeus had gotten rich in the hateful business. He was chief among the publicans; he paid a lump sum for the privilege of collecting taxes over a considerable area, and he had a number of men to assist in getting all possible from the people. The loyal Jews lifted their eye brows and curled their lips when he passed. It is bad enough to be rich when most people are poor, but to be a publican and rich, was the last degree in the scale of moral degradation.

The very children in Jericho cried after him as he passed, and the name Zacchaeus was a by-word among the rabble. No class, so fully despise a man of his sort as those who have neither money nor character of their own. The rulers of the synagogue drew their robes close lest they be polluted, and the street gamins took out their spite against all humanity upon Zacchaeus.

Zacchaeus was a little man. Some folk don't mind being outwitted and wronged by a big robust looking fellow, but to be bested by some little scrawny shrimp makes them awfully sore. They coined ugly expressions to express their feelings about this little man who looked so insignificant and yet lived in a better home and wore better clothes than they did, and had gotten it from them in the odious taxes.

I don't think Zacchaeus went to the synagogue very often, and when he did he took a back seat and did not ask the Rabbi to dinner, a respectable Jew would ruin his standing if he entered the home of this moral outcast.

Jesus was going through Jericho on His last journey to Jerusalem. Zacchaeus had heard much of this new teacher, how he had gone into the homes of publicans and been kind to the worst of sinners. The soul of Zacchaeus was hungry for companionship, and he wanted to see this notable prophet who seemed to love all men of every class.

The throng had been increased by the wonderful miracle wrought upon the beggars as He entered the city. Some of them were His friends, some were curious, and more looked on with a haunting hope in their hearts. Little Zacchaeus had poor chance of seeing the prophet, and he well knew no one was going to make room for him. However men like Zacchaeus are not easily thwarted, that is one reason that he was chief and rich.

Let us imagine him running ahead of the crowd, some one shouted: "Look at the little publican, he has found some poor fellow who has not paid his taxes." But Zacchaeus wanted to see Jesus. There was a sycamore tree just ahead whose branches hung over the road. It will look rather undignified, but Zacchaeus is determined to see Jesus. He had no standing in the community to lose any way. So the little man scrambled up into the tree. How the crowd must have jeered, but he was used to that sort of thing. Any way some of those fellows came to his house after dark to borrow money. Zacchaeus was looking for the Rabbi who had a kind word for men like him. "There, that is He, that man in the midst who is talking to the people. How I wish that I might talk with Him," said Zacchaeus to himself. "I think I would like him."

The multitude came to the tree with little Zacchaeus perched in the branches, the jibes of the crowd would have pointed him out, but when did Jesus miss one who wanted to find Him? "I will just get one good look at Him," said the little man, "and when the crowd is gone I will slip away home." But to his amazement and embarrassment Jesus stopped right under

that tree. Listen, He is speaking! "Zacchaeus make haste and come down, for today, I must abide at thy house." Zacchaeus caught his breath, hesitated a moment and came down faster than he went up. This miracle worker had spoken to him, to Zacchaeus the publican. Not a rabbi of Jericho had spoken to him for ten years. Here was vindication, the despised publican was to have the honor of entertaining the famous guest. Gladly he stammered out words of welcome, and hurried home with Jesus. Now the ultra-respectable, and the scandal mongers got busy . . . Jewish rulers sneered: "What did we tell you? He goes about with the scum of the community, see Him going home with that rascal who has robbed the country for years." Zacchaeus, half-ashamed, yet inwardly exulting walks with the Master. But as he looks into that pure kindly face he remembers all the evil he has done; he had never been embarrassed before any of the rabbis, but somehow it was different; he saw the love and kindness in those clear unstained eyes and began to wish he was a better man. In the past he had rather exulted in being able to outwit his despisers and get their money, but in the presence of this man those things look differently.

When they came into the house Zacchaeus gave the very best seat to the teacher who was not above coming into the house of the publican of Jericho. He went out to give orders about the dinner, but all the time he was thinking of those condemning eyes, which only looked with tolerance and love upon the pariah of the city. Something had to be done; he could not face that benign countenance, which looked as if it knew all the ugly things he had done and loved him in spite of all of them. We can see Zacchaeus take a deep breath like some one ready to plunge into icy waters as he came back into the presence of this man who has not said one word about his sin, and yet made him feel it as never before. Listen to Zacchaeus! "Lord the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore fourfold." One can imagine the radiance that lighted the face of Jesus; He knew genuine penitence, and here it was in the very heart of this sinful publican.

"This day is salvation come to this house," this day, not in some distant time, but this very hour. Doubtless Zacchaeus thought that sometime after he had made this restitution the Master might look kindly upon him, but how his soul must have thrilled at the words, "this day." Then followed one of the greatest statements that ever fell from the lips of the Saviour: "For the Son of man is come to seek and to save that which was lost." How the heart of the poor publican must have leaped at those words, "that which was lost." He had found some one who was looking for him.

Note the sublime honesty of the convert, not the slightest effort to cover up or deny. Jesus had made no accusation, only his own conscience, but he was not going to be the rich man of Jericho any longer. Half his goods to the poor, fourfold restoration. No publican could do that and remain rich; but the light in the face of Jesus had come to mean more to him than the clink of coin, or a life of luxury.

A penitence which is not honest with God and man will avail nothing in the courts of mercy. The thief cannot repent and keep his spoil, the extortioner cannot keep the gold wrung from the hands of toil and have the approval of God; the repentance which He accepts makes things right if possible. So far as the sin against God is concerned, only the blood of Christ can give pardon, but where wrong is against our fellows restitution goes with repentance.

It was a seven days wonder in Jericho when Zacchaeus began his work. He had thought little of the hungry, ragged beggars, and the little children in the homes he had wronged until he looked into the face of Jesus, but now half his money seemed little enough to enable him to see that picture differently.

Just imagine the rich publican going from home to home among the poor disbursing his alms, bread here, and clothing there. "Where is all this coming from?" some one queries. "Why don't you know since Zacchaeus had Jesus in his home he has turned over a new leaf?" A conversion which does not make it better for the needy poor who live near the rich man who claims it don't mean much. Then we might see his manager going from home to home, and from office to office: "Zacchaeus sends you this." "But he owes me nothing." "Well, he says he charged you 30 shekels too much on your taxes." What has happened, a publican returning tax money! The world must be coming to an end! There were some folk who had real respect for the conversion of the Jericho publican.

I think Jesus was proud of Zacchaeus. We are told in Hebrews that God has people of whom He is not ashamed, and I think he looked with real pride upon this little publican hustling about Jericho making restitution and paying honest debts. Maybe the Lord boasted about him to the devil as he did about Job, for God is proud of the triumphs of His grace. "Hast thou considered my servant Job, that there is none like him in the world?" Yes, God exults in the man whose religion is genuine and whose face has the upward look. Zacchaeus meant more to Jesus than all the plaudits of the gang looking for loaves and fishes.

How this story gleams with mercy and compassion! "To seek and to save the lost"; what a statement! The rabbis were looking for a Messiah who would look after the orderly keepers of the law of Moses, but this man went out of his way to help the worst man in the city. This spectacle of a Messiah picking souls from the gutters was a new thing among men.

Christianity is the religion of the broken earthenware, the hope of the people in whose lives hope is dead. "Lost," already lost, lost to all that is good and respectable; just the scum of the earth, but Jesus was and is still seeking them.

Zacchaeus the little publican—Zacchaeus the moral outcast—Zacchaeus the man who wanted to see Jesus, who climbed a tree that he might and found a new life. It costs men like him something to become Christians, it costs for every man. There are wrongs to be righted, cherished sins to be forsaken when we take that step. Zacchaeus went all the way and salvation came to his house and he found the "peace that passeth understanding."

There is something which intrigues us about this little publican of Jericho; he is naive and sincere in what he wants and goes after it with all his might. A man who could say goodbye to half his fortune to have a clear conscience is a man to be considered carefully.

One of the glories that will be on exhibition in the eternities is the men and women who were all crimson and broken with the guilt of sin, un-namable sin, who have been made fit for the city of God through the cleansing blood. Among that company we will find Zacchaeus, a trophy of the redeeming Saviour, a jewel in one of the many diadems which adorn the brow of the imperial Christ.

—BR—

Gipsy Smith will hold an evangelistic meeting in Exhibition Hall at the Texas Centennial in Dallas this autumn.

To provide AGE SECURITY for pastors, churches are asked to match the pastors' payments, which are 3% of monthly salaries. Let our churches put this cost in their budgets for 1937. The Relief and Annuity Board, Dallas, Tex.

Twenty-one members of Clarke College Ministerial Association came together to affect their organization Wednesday, September 16th. The officers elected at the close of the last session, were in their places. A program committee was appointed after which Dr. John F. Carter brought the inspirational message. The association has set its time of meeting for each Tuesday afternoon at 2:30 during the session.—Lester White, Extension Director.

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J. M. Edwards, R. H. Pierson, Perkinston; W. C. Hutson, Summit; Miss Perla Borem, Brookhaven; Mrs. J. N. Nesmith, Yazoo City; Mrs. Laura Downs, Logtown; Mrs. A. J. Cooper, Morton; Mrs. J. H. Mathews, Gulfport; Mrs. Tom Cooper, Morton; Mrs. C. E. Trevillion, Vicksburg; W. S. Smith, Miss Alice Lilly, Peoria; Marshall Stewart, Bogalusa, La.; Mrs. R. L. Whittington, Tunica; Mrs. O. R. Goolsby, Mrs. Wayne McHaffey, Jackson; Mrs. J. M. Branks, Baldwin;

ON THE UP AND UP

The \$520,000 in bonds, which Mississippi Baptists will wipe out with the Five Thousand Club, is the last 17% due on an original investment of three million dollars in buildings, land, equipment, and endowment for their four educational institutions—Mississippi College, Clinton; Mississippi Woman's College, Hattiesburg; Clarke College, Newton; and Blue Mountain College—according to Frank E. Skilton, General Chairman of the Five Thousand Club.

Mr. Skilton goes on to give the history of the bonded indebtedness which he terms "the best business investment Mississippi Baptists ever made." He points out that through the issuance of \$900,000 worth of bonds, Mississippi Baptists received \$500,000 in gifts from individuals and foundations outside of Mississippi and \$250,000 in gifts from individuals within the state.

The purpose of the Five Thousand Club is to enlist five thousand of the 252,000 Baptists in Mississippi in giving one dollar per month until the bonds are paid. Nearly 3,500 of the 5,000 memberships have been secured. Chairmen and workers are trying to get the remaining 1,500 before October first by each worker securing ten memberships.

THE SOUTHWESTERN SEMINARY ANNOUNCES FORMAL OPENING

By Fred A. McCaulley

The unusual is happening in Texas in this centennial celebration year. Ordinarily the formal opening of the Southwestern Seminary would be held the opening week with a part of the occasion being the reception for the new students. This year the reception for the new students was held the first week, but by vote of the faculty, the formal opening was postponed until Dr. and Mrs. Scarborough should return from their South American tour, with the request that Dr. Scarborough himself should bring the opening message.

On September 19 the missionary party sailed from Santiago, Chili. They will land in the United States on October 6 and will arrive in Fort Worth in time for the formal opening on Tuesday evening, October 13 at 7:30 in Cowden Hall on the Seminary campus.

On this occasion Dr. Scarborough will be met by the 415 students enrolled in the first semester of the Seminary, as well as by other personal and denominational friends throughout the Southland. He is to bring a review of the thrilling experiences of missionary moment enjoyed on sea, on land and in the air. In order to reach some of his appointments it was necessary to fly over the second highest range of mountains in the world, where he passed over the famous statue of Christ known as "The Christ of the Andes." He will tell of his varied experiences in leading to Christ hundreds of souls on this South American trip. He will relate the story of the three days spent with the immortal Bagbys, the founders of our work on this continent of opportunity.

Alumni and friends of Southwestern Seminary are urged to attend this home-coming event on the part of the beloved president of the Seminary, making of it an occasion that shall revitalize the missionary activities of those who shall have the privilege of fellowshiping together with this leader in the field of evangelism. Those who are nearby are invited to drive in for the occasion and all are urged to pray that this annual event in Southwestern Seminary shall eclipse in spiritual moment all others in days gone by.

Mrs. E. M. Milton, Wheeler; Leon Turner, Anguilla; Rev. E. H. Dearman, Mrs. Sampson Ward, Columbia; Mrs. Rubie Thompson, Flora; Mrs. W. L. McBride, Mrs. May Jones, Chalybeate; Mrs. Mattie Morehead, Morton; Rev. G. S. Pope, Liberty, and 10 subscriptions from Mt. Pleasant Church; 13 from Zion Hill.

CHRISTIAN EDUCATION TO BE STRESSED UNDER THE DIRECTION OF THE EDUCATION COMMISSION

Christian education has received a new impetus by the action of the Southern Baptist Convention in the St. Louis meeting. Following the appropriation of \$1,200.00 for the expenses of the Education Commission a two-day conference was held at Ridgecrest in which educators and others interested in Christian Education participated.

The Commission took definite action on two matters at the conclusion of the conference in Ridgecrest. The first was the decision to publish and distribute significant news and views in a monthly bulletin edited by the commission. Topics related to Christian education with special emphasis upon the work of our Baptist colleges will be used. Every school of the sixty-six will be eligible to have significant news in this bulletin.

The second decision was to make the wisest possible use of an entire week next summer at Ridgecrest. The program will include a consideration of the vital issues involved in providing and maintaining Christian education; the character of instruction in Baptist colleges; the methods of administration in Christian colleges; and the inspirational addresses which will be made by outstanding educators, ministers, and laymen.

The Ridgecrest management showed every courtesy to those who engaged in the conference and agreed, as expressed in a public announcement, that an entire week would be available for the Christian education conference in 1937.

Dr. Charles D. Johnson, Chairman of the Commission, began at once to make plans for Christian Education Week next year. He will be assisted in the formulation of the program by other officers and by members of the Commission.

CHURCH MUSIC
Pointed Paragraphs
I. E. Reynolds

No. 32. English Hymnody—(Continued).

The Second Epoch of English Hymnody, 1780-1850, is known as the Missionary and Evangelistic Period. It was the time of the missionary movement in England and the evangelical awakening in America. The hymn writers of this period were: Benjamin Beddome, James Montgomery, Harriet Auber, Mrs. Vokes, (a nom de plume, probably Rev. B. H. Harper, a Baptist clergyman), John Marriott, Reginald Heber, Thomas Hastings, Phoebe Brown, Sir Robert Grant, Henry Kirk White, Charlotte Elliott, John Keble, Henry F. Lyte, Wm. Cullen Bryant, Geo. Washington Doane, John Henry Newman, Sarah F. Adams, Elizabeth B. Prentiss, Ray Palmer, Samuel F. Smith, Horatio Bonar, and Henry Alford. Of these twenty-two hymn writers twelve were preachers, six laymen, and five women. Some of the outstanding hymns are: "My Faith Looks Up to Thee"—Palmer; "The Lord is My Shepherd"—Montgomery; "I Heard the Voice of Jesus Say"—Bonar; "Hallelujah! For the Cross"—Bonar; "In the Hour of Trial"—Montgomery; "Forward Be Our Watchword"—Alford; "By Faith In Christ I Walk With God"—Newman; "Lead Kindly Light"—Newman; "Sun of My Soul"—Lyte; "Jesus I My Cross Have Taken"—Lyte; "The Morning Light Is Breaking"—Smith; "America"—Smith; "More Love to Thee"—Prentiss; "Nearer My God To Thee"—Adams; "O Worship the King"—Grant; "Softly Now the Light of Day"—Doane; "Fling Out the Banner"—Doane; "Just As I Am"—Elliott; "God In the Gospel of His Son"—Beddome; "With Joy We Hail the Sacred Day"—Auber; "Ye Christian Heralds Go"—Mrs. Vokes; "Star of Bethlehem"—White; "Look from the Sphere of the Sudden Day"—Bryant; and "Show Who's Almighty Word"—Marriott.

It takes four billion dollars a year to pay the office holders in this country, of whom there are three million, or one out of every ten people who are gainfully employed.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

We are sorry that the name of James Lacy was left off our list of Margaret Fund students we are to mother this year. He is at A. & M. College, College Station, Texas, and is to be mothered by the Third District. He is a son of one of our missionaries to Mexico.

Blue Mountain, Miss., September 18.—At the Blue Mountain College opening yesterday, Dr. Charles D. Johnson, Dean of the college, gave this interesting incident which occurred during registration of students. He said that on September 16, one day after the freshmen should have registered, a girl came to his desk to register. "She did not look like a senior," Dr. Johnson said, "nor yet like a junior. When I enquired what her status was, she stated she was a freshman. I then pointed out that she was a day late, that yesterday was the day announced for freshman registration. I asked her if she had to come from a greater distance than the other freshmen. She replied she had traveled eight thousand miles to reach the college." I later learned she was Dorothy Yocum from Pingtu, Shantung, China, the daughter of two of our fine, consecrated missionaries, Dr. and Mrs. A. W. Yocum."

466 Rue Lafayette,
Shanghai, China,
July 29, 1936.

My dear friends:

Again the months have sped on apace bringing us to another summer vacation. What a misnomer the word "vacation" is! With opportunities seeming to crowd in upon one and call more insistently than ever before, how can one take a vacation? However, what I really want out of vacation, I usually get—a little change from the regular periodic call of clocks and bells, and time to do a few of the things which can never be crowded in along with a daily full schedule. One of these things is my letter which goes out to you through the thoughtful loving-kindness of the W. M. U. of the South.

At the beginning of this year the various young people's societies which had been carrying on independently were united and headed up in a Young People's Committee for the church. There were nine of these societies. It was decided to try to have something special for them all together once each quarter. During the first quarter we had a mission study rally which ended with our Young People's Day the first Sunday in May. On that day more than a hundred mission study diplomas and numbers of seals were presented. We were fortunate, indeed to have as our guest speaker, Dr. Frank Leavell of Nashville, Tenn., B. S. U. Secretary. He brought our young people an earnest and challenging message and won their hearts. The second "special" was a social meeting held on the church grounds. This was well attended and thoroughly enjoyed. The young people themselves took the initiative, preparing an interesting program, good refreshments, etc. They are coming to realize that the work is theirs—for the young and by the young people. We plan in September or October to have a series of evangelistic meetings especially for them. Please pray that through these meetings many of our Christian young people may reconsecrate themselves and many others may be won to Christ. If Christianity is to advance in China, it must do so in the hearts of the young people. Perhaps the most encouraging thing connected with this work recently is the organizing of themselves into an evangelistic band by four of our fine

YOUNG PEOPLE'S COLUMN

Open your eyes! Such great opportunities are immediately before us. Did you have your State Mission Program? If not—it isn't too late. Plan well for this fall's work—better still—work your plans.

Curios. Directly from Africa has come an excellent supply of curios and trinkets distinctive of the Nigerian people. Combs, brushes, embroidery, cloth, jewelry, beads, toys, etc., etc., make up this interesting collection that will be invaluable supplement to every class studying Africa. (\$1.00).

"To be or not to be"—that is the question! Are you going to be A-1 for this year? You have your last opportunity during these last 3 months. Check up your standard—present it to your young people.

O Yes! Are you Intermediate girls remembering the House Party at Woman's College, Hattiesburg, Oct. 30-Nov. 1? Write me for full particulars.

Books—Yes new ones, you will want to study between now and Christmas.

Y. W. A.'s—"Palestinian Tapestries"—Mrs. J. Wash Watts, price 25c. This book is a sketch of the beginnings of the work of Southern Baptists in the land where "Jesus began both to do and teach. (Acts 1:1b).

Intermediates—"New Nigeria—Southern Baptists at Work in Africa. By Dr. C. S. Green, 40c. Written especially for young people, but with a definite interest for adults, this new book presents forcefully and with a refreshing vigor the interests of Southern Baptists in Africa for yesteryears, today and tomorrow.

"God's World Plan"—Something brand new. A Bible study book and especially for Intermediates. It will be a most interesting study.

Juniors—"The Topsy Turvy Twins," N. F. Weeks, 25c. Juniors are Miss Weeks' specialty. They will be enthusiastic over this story of Topsy and Turvy, and will be eager to follow the author's suggestions and proposed projects. This will also be good for younger Intermediates.

Sunbeams—"Little Black Sunday"—Nan F. Weeks, 25c. Prepared for primaries, yet versatile enough to capture the approval of younger Juniors.

Every young person enlisted in Missionary education! We have too many "idle" young people. Socrates said, "Not only is he idle who does nothing but he is also idle who might be better employed."

Royal Ambassador Focus Week, Nov. 8-14. Begin planning now for extra emphasis on the boys in your church. Splendid suggestions for observance of this will be found in World Comrades, Royal Service, Baptist Record, etc. Begin planning now for your boys to get to attend the R. A. Camp next summer. "An experience in a Boy's Life"—great spiritual values.

young men. They wish to study the Bible in order better to serve, and at the same time be ready to serve anywhere they can at any time. Thus, amid many encouragements as well as some real discouragements and problems and difficulties the work of our young people at the Old North Gate Church seems to be advancing.

Some eight years ago, a dear little girl was left motherless and lonely. My heart was touched when she chose my name, Pearle, for her English name and began to look to me especially for love and help and sympathy. I tried faithfully to give these to her. Now she has grown into a beautiful young woman of nineteen years. She has wanted very much to come back to her own church to work, and we have wanted her so. Not long ago wholly unexpectedly I received a love gift of money from a dear friend in my native county of Chatham in North Carolina. Why did she send me this money? The only answer I can give, but one which I think is undoubtedly the true one, is God saw our need and knew the desire of our heart for a young evangelistic worker, and put it into the heart of my friend to give the money. Does not a gift coming so unmistakably from the Father's hand warrant our going forward in faith in this work, assured that we are following his leading, and knowing that he will send what we need always to carry it on?

One of the four young men who formed the evangelistic band opened a summer school in the Wong Memorial Chapel at West Gate. So many children who seemed so eager to learn have come that we feel we must undertake another venture of faith. With Mr. Wong helping some, and others here and there contributing a little, we are planning to start a regular school this fall with one of our Tsing Tuh School girl graduates as teacher. She has agreed to take a smaller salary than is usually given in order to help start the work. Women's meetings and classes for the illiterate will also be started. Later we hope Mr. Wong can give us a place and building suitable for Good Will Center work. We believe the beginning is being made for such work at this crowded section of Shanghai.

I want to thank every one of you who through your gift to the Lottie Moon Offering made a gift to us. We are now looking forward confidently to a new location and buildings for our church and schools in place of the old, dirty, noisy, crowded ones we have. We are going to have to be patient, for it may be several years, but the encouragement we have received through the deep interest shown by many, and the gift of the W. M. U. of the South, as well as one from the North Carolina W. M. U., makes us know assuredly that God is leading us on toward that big objective. Now I hope and pray that the waiting may not be long, and yet His is the work and in His own time He will provide what is needed, so I must be patient and not run before His plans and purposes.

For lack of space, I have not mentioned our three schools at North Gate or the Fah Hwo and Poo Tung (East of the river) work, but these have gone on much as usual, and I have written about them before.

Please remember us, our work in all its phases, and our Chinese co-workers at the North Gate Church.

With my heart's deep appreciation to you every one for your interest in us and the work we are trying to do, I am

Roberta Pearle Johnson

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

"Somebody's Father"

In a recent article in Holland's Magazine I read a pathetic story relating to the Civil War. It told of a raid made by Gen. Forrest on a Federal fort at Paducah, Ky. The attempt to take the fort was unsuccessful, one of the few unsuccessful attempt made by this great Southern general. After a few days of fighting the Confederate calvary retreated leaving some dead on the battlefield.

Commenting on this battle the article referred to above had this to say: "Stiff and cold against the foot of a maple tree, Federal soldiers found a gray-clad figure holding in his hand the picture of two children, the last object on which his glazing eyes had gazed. They buried him there, and the fraternity of fatherhood which knows no faction or creed so touched the hearts of these soldiers that they carved on the tree this simple but eloquent inscription: 'Somebody's Father, March 25, 1864.'"

Far away amid the fields and forests of some Southern state at least two precious and much loved children had been bereft of a father's love and care. Perhaps a short while before he had kissed their ruddy cheeks and bathed their curly locks with his tears, this father bade his children good-bye to go out and fight for the cause he loved. As he passed down the lane and out of sight they likely watched "daddy" as long as their tearful eyes could see him, and then turned back to a sorrowful mother to wait father's promised return. Ere he left he placed a little picture that bore the likeness of his precious children in his pocket and when sad and lonely for home and loved ones he would take out this little tintype picture and fondly look at the likeness of the loved ones.

But alas! the ruthlessness of war cut him down. The bullet of an enemy passed through his body and

left him there to die. Perhaps realizing that he was mortally wounded, he dragged himself to the foot of the friendly tree and there alone he passed into that other world. In his dying, lonely moments his mind went back to the sunny-haired children at home. He reached into his pocket and took out the little picture and as he gazed with hungry heart upon the two pictures his soul took its flight. Who the man was and where the two children are now perhaps none will ever know. But this is another evidence that war is cruel and should never be indulged in by civilized people.

—O—

A recent letter from Pastor J. E. McCraw of Decatur said: "The work seems to be moving along nicely. We have lots of young people here in college and they are attending Sunday school and church services well. It seems that we will have to build more room for our people. We have the present building out of debt."

A recent Bulletin of the First Baptist Church of Sardis, Miss., of which Rev. W. R. Storie has been pastor since April of this year, says: "In taking inventory we find that progress was made in spite of the fact that we were without a pastor five months of the year. . . We have received 27 into the membership of the church since the first of April. . . We had 89 to agree to tithe during our special tithing campaign. Shall we stop short of our goal (100)?"

Some one has truthfully said: "Men are not saved in droves, by an edict of a king or an act of the legislature, but salvation is a definite, personal, individual act of faith, and brings about an eternal change."

Last week, Mrs. Taylor Howard, W. M. U. superintendent for Yalobusha County, Mrs. Della Smith, county W. M. U. secretary, and Miss Ruth McCormack, county Young People's leader, went over to Tillatoba Baptist Church and organized a W. M. S. with good prospects for some of the junior organizations soon. The officers elected were Mrs. Alma Crawford, president; Mrs. Era Craig, vice-president; Mrs. G. T. Lyon, secretary-treasurer, and Miss Mary Alice Lyon, third vice-president and Young People's leader. Prospects are good for a live, working society.

Rev. Nathan L. Clarke, one of the pioneer preachers of East Mississippi, who came to Neshoba from North Carolina in 1840, says of old Ebenezer Baptist Church, Neshoba County: "It was the first Baptist church organized in east Mississippi, in 1836." It is now 100 years old and is numbered with the centennial immortals. Long may it live.

—BR—

S. S. ATTENDANCE SEPT. 27th

Jackson, First Church	719
Jackson, Calvary Church	828
Jackson, Grif. Mem. Church	556
Jackson, Davis Mem. Church	157
Jackson, Parkway Church	161
Jackson, Northside Church	85
Laurel, West Laurel Church	430
Laurel, First Church	410
Laurel, 2nd Ave. Church	269
Laurel, Wausau Church	50



REV. W. C. HOWARD

—O—

Mississippi seems to have a habit of drawing heavily on other states for promising pastors. Fortunate indeed was Mississippi when a call was extended to Rev. W. C. Howard who recently resigned the work at Forest to become pastor at Water Valley, succeeding the beloved Jim Metts.

W. C. as we knew him at Wake Forest College took his bachelor's degree at Wake Forest College and went immediately to the Southern Baptist Theological Seminary at Louisville where he was awarded the master's degree.

His first Mississippi pastorate was at Flora for three years. From there he went to Forest where he has just closed a pastorate of six years.

During those six years he proved himself a pastor beloved, ever diligent in the Master's work. Some of the visible results of those six years show as follows:

1. Additions at Forest, 275.
2. Twenty-six revivals in Scott County churches with 230 additions.
3. Fifteen revivals outside Scott County with 388 additions.
4. Total additions at Forest and elsewhere, 890.
5. As a faithful member of the board of trustees of the Baptist Hospital he has seen this noble institution take its place as one of the leading hospitals of the state.

Fortunate indeed are the people at Water Valley to have my brother Tarheel as their shepherd and hard will be the task of his successor at Forest as he tries to fill the place of W. C. Howard.

A. L. Goodrich

—BR—

Young Taggart, calling on his best girl one night, was faced by a poser when she suddenly asked: "Jerry, which do you like best, an ugly woman with great intelligence or a pretty one without brains?"

But Jerry was wise and didn't intend to get caught on that one. "Mary, dear," he replied quick as a flash, "I prefer you to either one."

MISSISSIPPI BAPTIST HISTORY

Jesse L. Boyd, Author

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MISSISSIPPI BAPTISTS PAY THEIR DEBTS

—O—

After weeks of prayerful consideration on the part of those who had been committed with the task of working out a plan for the paying off of our Mississippi Baptist Convention bonded indebtedness, the FIVE THOUSAND CLUB MOVEMENT was born. We believe now, as we did then, that God put it into their minds.

After spending several weeks in the field among the people and workers I have reached some very definite conclusions:

(1) That our Baptist people who have become acquainted with the Five Thousand Club movement are agreed that we have the best plan yet for the liquidation of our indebtedness because it makes it possible for all of our people to have a part.

(2) That our Baptist people are ready to become members. We have secured members in office buildings, while visiting in the Baptist Hospital, while riding the bus, in associational meetings, and in church services, etc. After people ask for the privilege of becoming members.

(3) That all that is necessary is for the workers to see the Baptist people of our state. Securing memberships is the easiest part of this whole task.

Just tell them of the Five Thousand Club movement and they will become members.

J. C. Olander, Chm.,
District One.

—BR—

CLARKE COLLEGE BOYS

—O—

On Sunday morning September 27, the College Boys' Sunday School Class elected officers for the coming year as follows:

President, Johnnie Long, Tupelo.
First Vice-Pres., Lester White, Louisiana.
Second Vice-President, G. M. Hardin, Alabama.
Secretary-Treasurer, J. C. Murphy, Alabama.
Reporter, Benton McGee, West Point.

At the morning services, Mr. W. B. Crosby of Newton was elected as teacher for the class for the coming year. We have gotten off to a fine start and expect to have a good year as we study together to show ourselves "approved workmen that need not be ashamed" in the Master's vineyard.

This class is composed largely of students of Clarke College.

Benton McGee, Reporter.

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for October 4

The Spirit of God Equipping the
Conqueror of a Continent

Lesson Text, Acts 15:36-16:12

In this section of the narrative of the Acts we find Paul and Barnabas in Syrian Antioch whither they had returned from Jerusalem after the counsel of the church there had settled the question of the relation of the Gentile converts to the Jewish ceremonial law. For a while Paul and Barnabas remained in Antioch teaching and preaching the word of the Lord. They caused others to know the word of the Lord, that is, they taught. They applied the word taught to the lives of those who had been instructed, showed the people whom they had taught what ought to be done in consequence of the truth of the word they had taught, appealed to the wills of those who had been taught, and compelled them to make a decision in the matter of their relationship to the Lord, that is, they preached the word.

After a while Paul spoke to Barnabas and advised that the two of them revisit the scenes of their former labors and edify the brethren. Concern for his children in the faith was in the heart of Paul, but I think there was far more than an idle curiosity to see how they fared. He harbored concern for those churches because they were centers from which the gospel was to be published in other cities, to be pushed into farther fields. An eminent teacher once said that he would rather perfect one saint to the work of ministering, than call hundreds of people to the beginning of Christian life. This man also felt the enormous importance of making the churches what they ought to be in any given center, in order that the church might fulfill its true function in the center. The underlying passion of the apostle was not merely to see his brethren, but to see how the churches fared, to see how they regarded their work in the light of their recent experiences, to see how they were performing their work of bearing the gospel light to the sin-benighted regions beyond them.

I wonder whether it would not be better to go right along and narrate the incidents in this section of the story without as yet saying anything with reference to the guidance of the Spirit. To relate the incidents of Paul's quarrel with Barnabas, of his choosing of Silas, of his journeyings through Syria and Cilicia, of his finding and circumcising Timothy at Derbe, of his further goings during which he was unable to go where he had wished to go, of his consequent going where he had not intended to go, of his preaching in Galatia because of an illness which prevented him from reaping in what he had at first considered whiter fields, until at last he came down to ancient Troy,

famed in lay and legend, song and story, where God allowed Paul's body to fall into sleep in order that his heart might come wide awake, locked his physical eyes in slumber, shutting out all appearances of the unreal and the ephemeral, in order that the real and the abiding might be clear to the sight of the eyes of his soul.

I am positively persuaded that Paul did not know at each turn that he was being guided by the Spirit. When the whole series of events was complete and he had seen the vision, when, maybe, he had talked it all over with Luke, it for the first time became clear to him that the Lord has been leading him all the while, had been guiding him with a stern though kindly hand whose owner he had not recognized in the shadow, or had been lighting his path by a light the source of which he had not located. Standing at the end of crowded years and looking back over the events that thronged his journey, he was able to say to Luke, "The Holy Spirit forbade me, the Spirit of Jesus suffered me not." The Holy Spirit and the Spirit of Jesus are not different Spirits. It is but another way of referring to the Holy Spirit. The truth declared is that Paul and his company, in fellowship with Christ, simply could not go to the places they would when He had set their tasks in other fields. Times almost without number, I have met the same sort of set of circumstances. I feel even now that my "peculiar gifts and distinctive talents" eminently fit me for fields of service whose gates are all closed to me. And I pray Him who cast me down into His field that I may stand at length in the Valley of Vision whence I may see at eventide of life's brief day that "The Holy Spirit forbade me," that, "The Spirit of Jesus suffered me not."

I. Perplexity.

There is something full of conflict in this section of our story. The smooth and rhythmic flow of the earlier part of the book seems to cease. Here are staggering cross-currents, unforeseen difficulties, the sudden unmasking of untunnelled and unscalable mountain steep, promising paths that lead to bald precipices and consequent abrupt ends, trials that veer sharply to right or left away from fair prospects dead ahead, or dip down into dark valleys growing dismal with each descending step in contrast with the sunlit heights above. Why a quarrel with Barnabas necessary? The friendship of the two had been full of value and beauty and force. Paul wanted to visit the churches which were peculiarly his. He was not permitted to do this, though he did visit scenes of the labors of others. His purposes were frustrated, his intentions were thwarted.

Yet there is in the whole narrative something warmly comforting to me. I am not glad that Paul and Barnabas quarrelled, or that it was necessary in Antioch for Paul to withstand Peter "to the face"; but I am glad that, since those incidents did occur, the Holy Spirit in Luke recorded them. I am thankful for the revelation of the humanity

of these men. They were not angels, they were men, men of like passions with ourselves, the same sort of men whom the Lord must use now in any work He has to do on this earth. When He looks upon any one of us, He sees a man who will get angry under real or fancied provocation, and in his state of anger, do the foolish, childish thing.

Do you need strong argument to convince you that our brother Paul was cast into the midst of puzzled perplexity? Where was he to get light? How was he to come to assurance? When he had planned a course of action which seemed in line with all reason and rational religion, why this crossing of his purpose?

II. Preventing.

Perplexity was the effect produced upon Paul by the events which befell him without apparent explanation. That he should be devoted to his Master's interests, selflessly and completely given over to the work of furthering the interests of his Lord in the desire to obey implicitly His kingdom commands, and in the pursuit of this ideal to find himself embroiled in a quarrel with his dearest friend, and after that, to find himself stopped in his progress again and again, now by sickness, and again by some other apparently senseless circumstance, just knocked the brains out of common sense.

Prevented from traveling with his former associate in the work, prevented from carrying the gospel into proconsular Asia, propelled instead into Galatia where he had no original intention of going and compelled by illness to abide where he had not intended to stop, prevented from entering Bythia, hindered, impeded, shunted aside from his objective, assailed by sickness, Paul may never have dreamed while the events were in the process of occurrence that his Lord was ordering these apparently untoward events.

Is it not often so in your own life? Have you not come in the clearer light of a later day to see many an apparently contrary turn in your own life as the very gracious disposing of the Lord? Have you not come many a time to the point of thanking Him that your own plans were crossed and your own purposes were frustrated in the wiser plans and purposes of the Lord?

III. Permitting.

There was always a path open to Paul and his companions. Where the path apparently abruptly ended, they found it leading away from the point of terminus but in a different direction. There is always a path of the Lord's choosing leading from where you are to where He would have you. The servant of the Lord moves, that characteristic makes him a servant. The person who does not move is not a servant. It is required of a servant that he serve, and movement is essential

to service. Where shall I serve? Seek the path. It leads from where you are to the point where your Lord would have you. "How shall I serve? My soul is tossed and troubled from the paroxysm of recent contention with my associates in the work." Yield your troubled soul to Him who can calm the troubled sea. "How can I serve? I am sick and suffering with bodily affliction." Be sure there is Galatia, a region where you may preach the gospel of liberty in Christ Jesus to all who are held in any bondage.

Bishop McMillin of Louisville, Mississippi, conveyed me to visit a Christian bedfast for twenty-five years, and said when we had prayed with the sufferer and had left the home, "When I become downcast and discouraged, I pay a visit to this helpless woman, and a sight of her patient face and the patient tones of her faithful voice call me back to the path of rejoicing in my Lord." There is always a way away from where you stand or sit or lie into fields of availing struggle for your Lord. Seek His permission and you shall have it to go into some fruitful field for Him.

IV. Enlightening.

Not forever were Paul and his companions to walk in darkness. There came the time when the mists rolled away for a moment and he saw the face of a man. The jangled of the world's discords was hushed and he heard clearly the voice of his Lord's summons to the conquest of a continent for God. You may reach a point in God's Valley of Vision whence you may see clearly God's task for you. You may hear, as you stand before Echo Dell in this Valley of Vision, the words of your Lord and Master call clearly to His white harvest.

V. Convincing.

Paul and Luke talked over all the experiences through which Paul had passed since first he had purposed to revisit the scenes of his former labors. Things which had appeared to be without rhyme or reason now came to "make sense," and the two of them came to a conclusion. By different means the Lord had hedged Paul's way about, turning him this way and that, and had brought him and just the companions he needed in his work down to ancient Troy. There the curtain parted and Paul saw Macedonia with Philippi, and beyond that, Thessalonica, Berea, Athens, and Corinth! "We took account of all the facts, and we concluded that God had called us to preach the gospel unto them."

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DR. CHARLES D. JOHNSON

Dr. Charles D. Johnson, chairman Education Commission of the Southern Baptist Convention, is the newly elected Dean of Blue Mountain College. Dr. Johnson was formerly president of Ouchita College, Arkadelphia, Arkansas, head of the department of journalism, Baylor University, vice-president of Arkansas State Baptist College, Monticello. He received the Ph. D. degree from the University of Iowa, the A. B. and A. M. degrees from Mississippi College. Dr. Johnson married Miss Claude Eager, daughter of Dr. P. H. Eager, formerly president of Baylor College, Belton, Texas, and for thirty years a member of the faculty of Mississippi College. Dr. Johnson is a native Mississippian, having been born and reared at Bruce in Calhoun County. He is the son of Dr. C. A. Johnson, physician, who is still practicing at Bruce.

RESOLUTIONS

Whereas, there is widespread evidence of growing lawlessness and immorality on every hand in the illegal sale and use of alcohol; the appearance of "road houses" wherein practices and amusements of a questionable nature are carried on and encouraged, namely: dancing, gambling and drinking, and

Whereas, there is an unmistakable evidence of the laxity of sex relationship in the growing sale and use of contraceptives and their appearance on everyhand—on the streets in public places, and also in church buildings, so that they that have eyes "may see," and

Whereas, the forces of evil present an organized front in their efforts to demoralize the youth of our land, and

Whereas, these and other forms of evil are making an unmistakable contribution to crime, sorrow and death, and

Whereas, there seems to be a spirit of apathy on the part of the church people and the law-abiding citizenship in general;

Therefore, be it resolved, by the Calhoun County Baptist Association in its sixty-first annual session assembled, representing thirty-seven Baptist churches with a membership of over five thousand.

That we do raise our voices in

protest against the following:

1. The modern dance and its attendant evils.
2. The drinking of alcohol and all alcoholic drinks as beverages.
3. The promiscuous use of contraceptives.
4. The double standard of morals.
5. The operation of "road houses" and all attendant evils that go along with them.
6. The illegal use or operation of slot machines, and games of chance, and also other gambling devices.
7. The practice of mixed bathing.
8. The continued tendency on the part of our athletic directors to expose more and more of the human form and wear less and less of clothing.

II

That we call upon the officers of the law to enforce our laws and pledge them our hearty cooperation in all their efforts.

III

That we call upon our people to stay away from, and by word and act condemn these things.

IV

That a copy of these resolutions be sent to the sheriff of Calhoun, Co., the governor of Mississippi, the members of our state legislature representing Calhoun County, our county attorney, the Monitor Herald, the Webster County Progress, the Coffeeville Courier, the Houston Times-Post, the Grenada Sentinel, the Jackson Daily News, the Clarion Ledger, the Commercial Appeal and the Baptist Record.

V

That a copy be sent to every pastor in our county.

Respectfully submitted,
J. E. Gore
R. B. Hicks
R. B. Patterson

MISSISSIPPIAN IN KENTUCKY

It was on September 7th we began a revival at Weaver Memorial Baptist Church, Louisville, Ky., with Rev. Milton C. Whitten, doing the preaching. Brother Whitten preaches a plain, sound gospel which was appealing to our people. His presentation of the truth resulted in great power and there were men, fathers, women, mothers, grandmothers, and young people saved. The revival which closed Friday evening, Sept. 18th, was of the true Bible type.

Brethren, we would like to say, without trying to advertise the preacher, that brother Whitten is well prepared for the Lord's work. After graduating at Mississippi College, he taught for several years in the high schools in Jackson, Mississippi, and last year graduated at the Southern Baptist Seminary, Louisville, Ky. He is a pastor in "The Blue Grass" of Kentucky.

Some of the churches in Mississippi are fortunate to secure the services for the next few weeks of brother Whitten. He leaves for north Mississippi to hold revivals there. We praise God from whom all blessings flow.

Sincerely,
William O. Beaty, Pastor

TIDINGS FROM THE MOUNTAIN

The Lord continues to greatly bless His work here at Blue Mountain and we continue a thankful and happy church. There have been additions to the membership of Lowrey Memorial Baptist Church each week since the first day of August, two having been baptized during this time. The first student to arrive for this session of Blue Mountain College, Miss Loyalee Sanders, Hattiesburg, Mississippi, had transferred her membership to our church within less than five hours after her arrival on the campus. Ten other students joined by letter prior to "Student Joint-the-Church-Day," which was observed last Sunday. When the invitation was extended as the concluding part of the morning worship service last Sunday morning, ninety-five (95) students came by letter. It was a glorious service. There were nine states represented by those who came forward: Alabama, Arkansas, Illinois, Kentucky, Louisiana, Maryland, Mississippi, Oklahoma, and Tennessee. It is the happy privilege of the writer to serve as pastor four students of former pastors: Misses Helene Brame and Inez Hailey, Fifteenth Avenue, Meridian, and Misses Carlena Crider and Betty Wilburn of Durant. At our prayer meeting service last Wednesday night, there were 118 students present in addition to a goodly number of people from our town and community.

All the new members of the Blue Mountain College faculty are proving to be a real blessing to our Lord's church here. Although Mrs. Johnson and Mrs. Tyler are not members of the faculty, they are making a large place for themselves in the college, community, and church life. They are real helpers of their husbands and of Lowrey Memorial Church.

J. S. Riser, Jr.
Blue Mountain, Miss.
Sept. 23, 1936.

HELPING OTHER CHURCHES

The church at Shaw gives the pastor one month's vacation each year. We took it this time in August and spent the time visiting and holding revivals in which we preached 44 sermons and received 44 for baptism and 12 by letter. The first meeting was at Round-a-way church, twelve miles east of town where we preach in the afternoon. The second was in Skene, Miss., where the affable Carroll Hamilton is the efficient pastor. The last one was in the Beallwood church in Columbus, Ga., which for eleven years has been gloriously led by the lovable C. D. Stewart. Spiritual depth reached the mellow meeting point several times in all three of these churches.

J. M. Cook

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Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.
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OCEAN SPRINGS

Our series of union services were very satisfactory. The attendance was excellent. The preaching was all that could be desired, and the singing was inspiring. Dr. C. B. Arendall of the Dauphin Way Baptist Church did the preaching, and Dr. A. P. Hamilton led the singing. Both did their part well. Twenty-five have joined the churches to date, and others may join. We had two very helpful services at the Baptist Church last Sunday. In fact it was a great day with us. Eighteen joined including one who will unite Wednesday evening. We are planning to baptize at the First Church, Biloxi, after the prayer service Wednesday evening. All who are to be baptized, and with one exception, all by letters, came from the Sunday school. Fourteen for baptism and four by letter. The meeting helped us.

J. E. Barnes

NEEDED—BABY CLOTHES
By Louis J. Bristow, Supt.

She is only 14 years old. Doctor Newbrough of the Baptist Rescue Mission sent her to us, and her baby was born that night. Poor child-mother! She herself needed clothes, and what would she do for clothes for her baby? Well, sometimes women's societies send us "layettes," and when a poor woman comes to us for hospitalization when her child is born we give the baby an outfit. But we are completely out of baby clothes, and I am wondering whether someone will send us a "layette" for the next unfortunate.

And, by the way, that 14-year-old girl is not the only such unmarried mother the Rescue Mission has sent to us this month. There are many such cases. Address your box to Southern Baptist Hospital, New Orleans, Louisiana.

Juanita Creech, Secty.
New Orleans, La.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

As you see, the very things I said last week I hoped would happen, by this week, have happened. That is, we have a letter from Dr. Hamilton and one from our B. B. I. girl, Miss Mildred Mixon, and everything is all right. The Baptist Bible Institute has had a fine opening: Miss Mildred has a grateful heart toward the Lord and toward us, and is, I feel sure, going to make us proud of her this year. I have written to her to ask her to write us a letter each month about herself and her work, and things happening around there that we would like to know. Besides this, we have paid the scholarship for the first half session, \$80, and \$9.20 on the second half session. Isn't that good? Besides these things, next week I will have an excellent report to make you of our gifts both to our scholarship and to the orphans. You see, it is already excellent! But I want to give you a motto taken from my school days at the University of Mississippi that the girls there used often, or maybe it was the girls at Mrs. Lancaster's school before the University. It was in Latin, but you can say it in English if you like it better. Here it is: "Macte virtute esto," and it means, "Go on in your bravery." Macte virtute esto, go on doing the fine things you have been doing for our Children's Circle. Go on in your support of this dear young lady, and in gifts to the orphan children, whose need is always before us. We have members from a five months old baby girl to a splendid lady of 90 years old, and we are not going to fall short in anything we undertake, are we? Let me hear you say it—"Macte virtute esto."

Dr. Lipsey went last week to a woman's meeting in the Baptist Church at Lena, and he said that one dear Mrs. Phillips was there, and was introduced to the meeting as a member of the Children's Circle of the Baptist Record. Aren't you proud that she was willing to be so introduced?

We have another letter this week from our Mississippi-Texas girl. I hope she and Mrs. McCall can get together. Both would enjoy it.

With love,
Mrs. Lipsey

Raising of the Widow's Son Luke 7

After Jesus had been in Capernaum he went into a city called Nain, the city where he had performed his first and second miracles.

He was just entering into the city and a good many of his disciples and followers were with him, and as he reached the gate of the city he met a funeral procession. The dead person was a young man, the only son of his mother who was a widow. A large crowd of people of the city were with her; she and her son seemed to have been held in high esteem and had many friends, but they could not help her in this, her great sorrow; they could only weep with her. But when Jesus saw her he pitied her and said, "Weep not." Then he came and touched the bier or casket, and those who carried it stood still and Jesus said, "Young man, I say unto thee, Arise," and the young man sat up and began to talk and he put him to his mother's arms. And there came fear on all the people and they believed God.

What woman's son did Elisha save?

Verse: "All things are possible with God," Matt. 19:26.

Mrs. Beulah Mayo

My dear Mrs. Lipsey:

Your letter to Dr. J. Wash Watts concerning the scholarship girl for the next session is in my hand and after conference with brother Watts we are gladly commending to you Miss Mildred Mixon, Route No. 1, Hattiesburg, Mississippi. Miss Mixon is here in the Institute and has already entered upon her studies with us. You will be happy to know that the Institute has a most encouraging enrollment and the faculty is greatly pleased, not only with the number in attendance but upon the evident ability which these earnest and well prepared young people have.

We rejoice with you and with the Children's Circle of the Baptist Record in having a part in the training of Miss Mixon. May God's richest blessings be upon you, upon her and upon us in all of our life and work for our Saviour.

With every good wish, I am
Sincerely yours,
W. W. Hamilton,
President

1231 Washington Ave.,
New Orleans, La.,
Sept. 18, 1936.

My dear Mrs. Lipsey:

It is with a heart of gratitude and appreciation that I am writing you because of the untold blessings which I have received.

Truly the Lord works in marvelous ways His wonders to perform. I never doubt God's promises in that He will care for His children. But I knew not how the way was fully to be prepared for me to go to school this year until after my arrival at B. B. I. on Monday of this week. Then I learned that I was to be your scholarship girl from Mississippi.

With the leadership of the Master I shall do my very best in preparing for the great work that He has called me to do. I covet your prayers and also the prayers of all Christian workers with whom you come in contact.

Thanking you again, I am
Very sincerely,
Mildred Mixon

We are glad to have for our B. B. I. girl so sweet and appreciative a young woman as you are showing yourself to be, my dear. So say we all, my dear.

Wesson, Miss.,
Sept. 19, 1936

Dear Mrs. Lipsey:

I am enclosing herewith two dollars, dues from Jeannie Lipsey Club No. 3.

School is in progress now and I am in the sixth grade and getting started off all right. I hope that all the boys and girls have been enjoying the summer-time as much as I.

Lura and I are trying hard to learn music and we have a good teacher. Canoy, Jr., and I each have a goat. The name of mine is Sallie and Junior's goat's name is Bill.

Love,
Miriam Clark

Besides taking lessons in music, you have also been learning to use a typewriter very nicely, Miriam. Thank you so much for the dues of J. L. Club No. 3. I had no idea you were as far along in school as the sixth grade.

Cleburne, Texas,
Sept. 20, 1936.

Dear Mrs. Lipsey:

Do you have Mrs. McCall's address? I lived in Fort Worth about nine weeks. It is such a large city.

I haven't been to the Texas Centennial yet. We just live 62 miles from Dallas.

Our school started September the 14th. In school I have spelling and

history, arithmetic, English, foods, reading and health and physical education. I am in the high 7th of junior high school. I was in the 8th in Mississippi but when I came here I was put back. I will be in high school at mid term.

I didn't see my other letter in the Children's Circle because we missed several papers right after we moved to Cleburne, but I know it was in there because one of my girl friends wrote and told me that she read it.

I read Mrs. McCall's letter in the Baptist Record last week. That's the reason I asked you to send me her address, if you have it. I want to write to her.

Sometime pretty soon I will send about 50c for the scholarship. It's not much but it will help.

Love,
Tommie L. Hellen

I will get Mrs. McCall's address for you, Tommie Lee, and put it into my letter on our page next week. We are glad to hear from you again.

A GOOD DAY

On the second Sunday in September the 25th wedding anniversary was celebrated by Rev. Z. A. Polk and his wife of Perkinston, route 2.

Rev. Z. A. Polk has been pastoring rural churches for 16 years and is a son of B. F. Polk, deceased, of Lawrence County, near Monticello, and his wife (who has been paralyzed six years), Mary Adaline, is the daughter of Warren A. Hedgepeth also of Monticello. Brother Polk is pastor of five churches this year, and was helping the pastor, R. A. Tullos, in a meeting at Rowlands on this date, but hurried home after the eleven o'clock service to find a host of friends and relatives with well filled baskets and lots of fine presents. After greetings from everybody to everybody we repaired to the table that had been prepared out under the pines in a nice cool shade, where the dinner was enjoyed by all present. After dinner we had some nice talks and some real good singing and guitar music. Surely it was a day never to be forgotten by brother and sister Polk or anybody present, and on Monday — the next day — their hearts were stirred with joy again when the mail carrier brought them a nice set of silverware from Hickory Grove B. Y. P. U. Hickory Grove is one of his churches. They did not get to come.

—By one present.

ANOTHER DREAM COME TRUE

Greetings.

I believe all over again that dreams come true! Years ago I dreamed of making five trips primarily for educational benefits. One east in the United States, another west in the same. Three mission trips were also visualized, one to Brazil, another to China and a real one to Palestine. The call of duties, the press of church problems and the needs of folks allowed the dream to be slowly realized. In 1928 the eastern trip came, to the Baptist World Alliance taking in 28 states,

the District of Columbia and Canada. This year the western trip came taking in 17 states and Mexico.

Now the big one seems about to be realized and because so many friends know of this dream I am telling them through the Baptist Record. With thanksgiving to God I have engaged passageway for a trip around the world in 1937 with James Boring, director, New York City. This trip takes in London, Gibraltar, Morocco, Marseilles, Malta, Egypt, Palestine, Arabia, India, Ceylon, China, Japan, Hawaii, Panama Canal, Cuba, and other places.

Nothing would please me more than for some of my Mississippi fellows in service to join in the trip.

My church is in fine spirit concerning the trip and neither sickness, death nor war preventing, the trip seems assured. Psa. 103:1-2; Psa. 121.

D. A. McCall, Pastor

If you want to know who are Uncle Sam's bootleggers in your county, write to Rev. N. S. Jackson, 170 Frederica St., Jackson, Miss. He has the list of those in Mississippi who have federal license to sell liquor in violation of the laws of the state.

From those who heard him at the opening of Mississippi Woman's College we learn that the address of Dr. Brookshire of Gulfport was one of the best ever heard in Hattiesburg.

Dr. J. W. Newbrough in charge of the Baptist Rescue Mission in New Orleans, said at the Madison County Association that over 700 people had professed conversion there in the past year. And none is counted except those who having come to the front, make supplication to God on their knees and openly profess forgiveness and deliverance. A part of their work also is salvaging young women who have gone astray. We are grateful that our Home Board is fostering this elemental Christian work, but the current support is dependent on voluntary offerings.

REMEMBER THESE FACTS ABOUT BLACK-DRAUGHT

Some of the common causes of constipation are unsuitable diet, lack of exercise and recreation, and a run-down condition in which the nervous system is below par from excessive work and worry. Of course, you will want to correct the cause, if possible. Prompt relief of cases of constipation may be obtained by taking purely vegetable Black-Draught. It does not make constipation "repeat." Men and women who seemed to have a tendency to constipation have found Black-Draught very helpful because the dose can be reduced so conveniently, and because its tonic laxative effect helps to restore normal, regular elimination.

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For Your Scrap Book The Life That Counts

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night;
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross, the rod;
But walks with joy where Jesus trod;
This is the life that counts.

—Selected—

The Story Hour Leader

The Story Hour Leader is about to arrive! This will be a quarterly for the leaders of the Story Hour group in the Baptist Training Union. It will be off the press for use January first and will solve the problem of material for the leaders of these boys and girls under nine. It will be the size of the Training Union Magazine and the price will be fifteen cents (15c) a quarter or 60c a year. The material will include programs for the beginner and primary Story Hour children. The front page will be in attractive colors that can be used for teaching pictures. In the magazine will be a story going with the cover picture. Every Story Hour leader will need this helpful material created for her use. There will be Bible stories, character stories, new songs, purposeful handwork patterns, quiet games, with plans and ideas for children's parties. TO THE CHURCH THAT DOES NOT HAVE A STORY HOUR—now is the time to start this helpful phase of Training Union work. Secure the leader and begin even now to work up the group. This will help the B. A. U. also as mothers and fathers who otherwise could not attend the B. A. U. can attend if there is a Story Hour for these younger children.

Results From the Associational Conferences

One marked result of the conferences we had for the associational officers during the week of September 7-11 is the number of requests we have been receiving since then for tracts on the B. Y. P. U. and B. A. U. This means two things, that new unions are being organized right along, and that the present unions are looking to a more efficient work for the fall months. We are glad to send any material we have and solicit requests from all unions that will use what we send.

Covington County Plans B. T. U Meeting for October 4

Rev. W. L. Day, serving as temporary chairman of the Training Union work in Covington County,

has planned a meeting for October 4th. This meeting will be in the Collins church in the afternoon at 2:30 and the following program has been planned:

Hymn.

Prayer.

Talk: What is an Associational B. T. U. and Why Needed? Rev. Jack Cranford, Jr.

Special Music—Mt. Olive B. T. U.

Talk: What is the Program of the Associational B. T. U.? Mrs. Dick Taylor.

Talk: The Adult Union—A World of New Opportunities, Mrs. Earl McRaney.

Report of Committee—Rev. W. L. Day.

Inspirational Message — Mr. J. Reese Rogers.

Hymn and Benediction.

Liberty Elects Director

The Liberty Church has recently elected to the office of Training Union Director Miss Ruth E. Jones. Miss Jones immediately upon election begins a study of the work desiring to make the most efficient director that it is possible to be. Liberty has for a long time had a good Training Union and we shall continue to receive good reports from them under the leadership of Miss Jones.

Tippah County Organizes

A meeting of interested Training Union folk in Tippah County at Ripley resulted in the setting up of a complete organization of the Associational Training Union. The officers elected are: Director, J. J. McKinstrey; Associate Director, W. G. Powell; Secretary - Treasurer, Miss Bonita Godwin; Chorister, Arthur Frye; Pianist, Mrs. Asa Dickerson; Group Directors, Theodore Martin, Frances Street, Leiman McDowell; Leaders—B. A. U., Mrs. Lee Smith; Senior, Miss Dorothy Beswick; Intermediate, Miss Geneva Powell; Juniors, Mrs. Daniel; Story Hour, Miss Ruby Garrett. These officers met on the afternoon of the 13th and discussed the work, setting goals for the rest of 1936. Among the plans was the organization of several new unions, several study courses, a meeting the first Sunday in October and a leadership conference in November. In December, as will nearly all of the other associational B. T. U.'s, they will have another meeting of the officers at which meeting goals will be set for the first quarter of 1937.

To receive and not to USE the material furnished in the Baptist Training Union Magazine is like having a large bank account, never drawing on it and going hungry as a result. GET it and then USE it. It is full of rich suggestions.

COMMITTEE CORNER

Sunday, October 11

INSTRUCTION COMMITTEE—

Since the Junior program is on "Good Winners and Good Losers" and the Intermediate program concerns the boyhood days of Jesus, it will be fitting to play some quiet games for the quiz, to carry out the theme of the program and also to arouse interest. The games may be anything that the leader feels the young people can play without being noisy. A ball game of some kind might be all right, letting the different ones come to the bat, and if they answer the question asked, take their places on the bases, etc. Another game is on the idea of "Birds Have Feathers." The quiz leader asks questions (or rather, makes statements). If the statement is true all hands go up, if it is false, hands are kept down. The contest will be to see which side stands the longest. Still another game that might be used is the spelling contest, in which each member on a side (the union is divided into sides for the contest) is given a letter or a word. Either the quiz leader will give out some key-words in the readings and see which side can spell the words first (if this is used, as each word is spelled the quiz leader should make some application of the word to the readings), or if the members have been given words to begin with, the leader will give out a verse of scripture and the sides will see which can form the verse first.

MISSIONARY COMMITTEE—

There was a suggestion in the Training Union Magazine some months ago which can be used to advantage by the Missionary Committee. It is suggested that a drive be made to encourage the family altar in homes today. The Missionary Committee can get tracts and write letters to the mothers and fathers of the B. Y. P. U. members. Special features can be worked out to illustrate the need of the family altar in every home. The pastor will usually be glad to let the B. Y. P. U. put on a feature like this at the prayer service or at the evening service on Sunday night.

B. T. U. ATTENDANCE SEPT. 27

Jackson, First Church	100
Jackson, Grif. Mem. Church	257
Jackson, Parkway Church	30
Jackson, Northside Church	42
Laurel, West Laurel Church	144
Laurel, First Church	125

She—The man I marry must be as brave as a lion, but not forward; handsome as Apollo, but not conceited; wise as Solomon, but meek as a lamb; a man who is kind to every woman, but only loves me.

He (enthusiastically)—By jove! How lucky me met.—E. H.

checks
666 Malaria
in 3 days
Colds
first day.
HEADACHE, 30 MINUTES.
Try "Rub-My-Tism"—World's Best Liniment

FOUND—Lady's hand bag left in my car while parked. Owner can have same by identifying property and paying for this ad, or if she will make satisfactory explanation to my wife, I will pay for ad.—Ad in Texas paper.

Pretty Caller—May I see the manager?

Fresh Clerk—Yes, the manager always has time to see pretty girls.

Caller—Tell him his wife is here.

The club bore was sitting in his London club relating one of his long winded stories that everybody knew by heart.

He was describing what happened to him when he went on a trip to the Grand Canyon in America during a world tour.

"The soft curtain of night was just falling," he orated. "There I stood, drinking in the scene, with the giant abyss yawning before me."

One of his listeners interrupted at this point.

"I say, old chap," he asked, "was that abyss yawning before you got there?"

"So you're a young man with both feet on the ground, eh? What do you do for a living?"

"I take orders from a man with both feet on the desk."

Teacher: "Now, Robert, what is a niche in a church?"

Bobby: "Why, it's just the same as an itch anywhere else only you can't scratch it as well."—Ex.

Betty was playing in the yard with her wagon. Her mother happened by, stopped and kissed her. Quickly she wiped the kiss off. "Don't kiss me, Mamma," she said, "I am the garbage man."—Ex.

"I do wish you would help me with this sum, Dad," said the small boy struggling with his homework. "Can't, son," said Dad from behind his paper; "It wouldn't be right."

"I don't suppose it would," said the boy, patiently, "but you might have tried."—Ex.

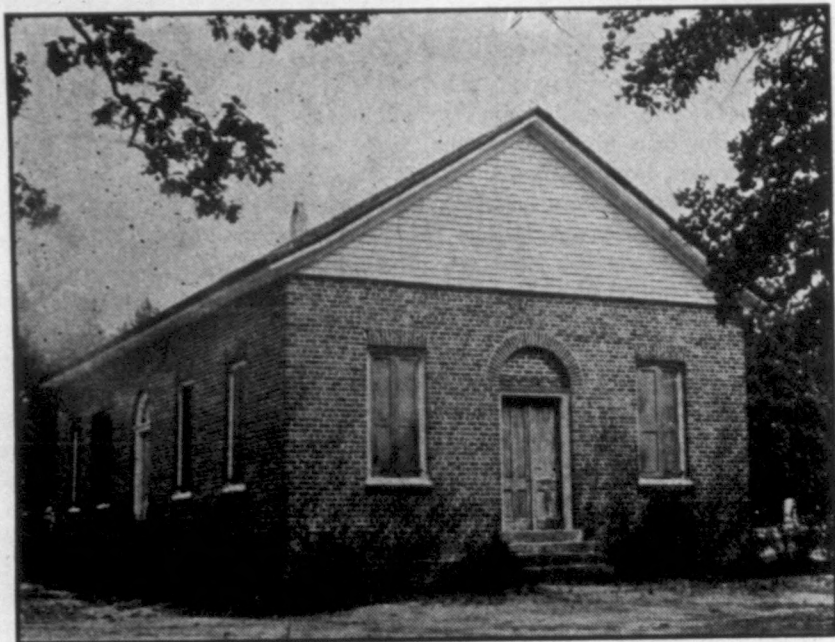
Father (to young son sucking his thumb): "Don't bite that thumb off. You may need it when you get old enough to travel."—Ex.

When a colored preacher said to brother Jones that he should give a small donation for a fence around the cemetery, what did Jones say?

He said: "I don't see no use in a fence around a cemetery. Dem what's in there can't get out, and them what's out sho' doan wanna get in."—Ex.

OF INTEREST TO WOMEN

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.



LUTHER RICE LIES BURIED HERE

In the churchyard of the Pine Pleasant Baptist Church, between Newberry and Saluda, S. C., reposes the great leader in our denominational missionary and educational undertakings a hundred years ago. The centenary of his death was observed September 25, date of his death, with memorial exercises at the grave and at Columbia, S. C.,

where Dr. Geo. W. Truett, of Dallas, Texas, president of the Baptist World Alliance and honorary president of the Luther Rice Centennial Commission, delivered the principal address which was broadcast. On Sunday, Sept. 27, "Luther Rice Memorial Sunday," from thousands of Baptist pulpits throughout the nation sermons were preached on the life and work of this worthy denominational pioneer.

B. S. U. OF BLUE MOUNTAIN

The Baptist Student Union of Blue Mountain entertained the new students and faculty with an al fresco social on Thursday evening, September 17. Punch was served from wooden buckets hanging from old-fashioned wells by girls wearing colonial costumes.

The regular activities of the B. S. U. were begun with great enthusiasm on the fifth Sunday, September 20. Sunday school was conducted by Bula G. Lee, superintendent of the college department, and the lesson was taught by Mrs. Crawley, dean of students. Church Relationship Day was observed at the regular church services, during which time ninety-four girls transferred their membership to the college church, showing a fine spirit of cooperation and interest. This number exceeds that of any previous Church Relationship Day in the records of the college. Patricia Gilpin, noonday prayer meeting leader, opened the first service of the year with Miss Mary D. Yarborough, student secretary, bringing a message to the students on, "Looking Unto Jesus," which was the theme for the B. S. U. Retreat held immediately before the opening of school. At B. T. U. vesper services, conducted by Ruth Kirk, B. T. U. director, reports were given by various students on summer service activities. Miss Martha Biggam, assistant to the dean of students, spoke to a large assembly of girls on the subject "Prayer."

The first meeting of Y. W. A. was held Tuesday evening, September 22, with Carolyn Huff, Y. W. A. director, presiding. An interesting chalk talk on the theme, "I Will Lift Up Mine Eyes to the Hills," was given by Georgia Mae Ogburn, accompanied by a quartet and by Mary Beth Lasseter on the

OUR FALL CAMPAIGN

On the fifth Sunday in August we began our fall campaign. This was not only a revival campaign, but it was a season of prayer, preaching, and enlistment. The church asked the pastor to do the preaching, and the music was in charge of our home forces. We had preaching at night only; prayer meetings and visitation in the day. Our people cooperated in a wonderful way.

There were thirty-one additions to our church, with ten for baptism. Our own little boy eight years old was one of the converts. One Catholic man was converted, and he said the day that he was saved that he would start tithing. Several have agreed to tithe as a result of the meeting.

The offering at the close of the meeting was more than three hundred dollars. The church voted to give the pastor a nice love offering.

Our Sunday school was the largest last Sunday, in the history of the church.

Our meeting closed out with a high spiritual tide.

There have been 94 additions to our church this year, with more than 70 of them grown people. We have a great opportunity for service, and we are happy in the service of our Lord.

L. S. Cole
Refugio, Texas.

xylophone. During the meeting Mrs. W. C. Tyler, wife of the new professor of Bible, gave an inspirational talk on "Hands," setting forth the ideals of Y. W. A. A sincere spirit of reverence was evident in these first activities on our campus, indicative of a great year in B. S. U. work at Blue Mountain. Eileen Stubblefield, Reporter

CHICKASAW ASSOCIATION

The Chickasaw Baptist Association met in its seventeenth session with the Van Vleet Baptist Church. Thirteen of the seventeen churches reporting. Rev. D. L. Hill of Okolona was elected moderator; Henning Andrews of Houlika, clerk, and W. F. Davis of Van Vleet, treasurer. A splendid program was presented touching every phase of our Baptist work. Visiting speakers were, J. W. Newbrough of New Orleans, C. C. Coulter of the Anti-Saloon League, J. E. Byrd of Mt. Olive. D. L. Hill was elected to serve on the State Board. The association meets with the Houston Baptist Church in 1937 on Thursday and Friday following the first Sunday in October.

Henning Andrews, Clerk

HOLLY SPRINGS

Holly Springs has recently had three Sundays marked by special services.

August 30 brother Chester E. Swor was with us. In the morning he spoke on the Transformed Life. This was a service for young people, conducted by young people, and attended by young people from all over the country. In the evening he spoke at the union missionary service of all local churches.

Sunday evening, Sept. 13, was given to our missionary organizations for a coronation service. Miss Hester Seale worked out plans for the beautiful service, and gave recognition of the forward steps taken by the girls, and in an inspiring way crowned the queens. She was assisted by Mrs. V. B. Harrison at the organ. The following girls were recognized for the achievements made: Maids—Mary Evelyn Froman, Louise Hendly, Willie Frances Froman, Sara Lois Bonds, Sara Agnes Woods. Lady in Waiting, Hallie Mayes Starnes. Princess, Elizabeth Seale, Elizabeth Morris, Dorris Sandusky, Evelyn Collins. Those crowned queens were Sara Frances Gill, Mary Lee Morris, Aileen Bonds. This beautiful service encouraged our young people.

Sunday morning, Sept. 20, at the close of the morning service recognition was given of one of our girls, Miss Hester Seale, who was going the next day to the Training School at Louisville. Pastor R. A. Morris read Acts 13:1-4. Dr. W. C. Sandusky, a life-long friend, lead the prayer of dedication, and the congregation sang Have Thy Own Way, as they bade her god-speed.

R. A. Morris.

He took her hand in his and gazed proudly at the engagement ring he had placed on her finger only three days before.

"Did your friends admire it?" he inquired tenderly.

"They did more than that," she replied. "Two of them recognized it!"—Christian Science Monitor.

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CLARKE COLLEGE PREACHERS

The Ministerial Association of Clarke College held its first meeting of the new school year on Thursday afternoon, September 17, in the B. S. U. room of the administration building. The meeting was called by the president for the purpose of completing the organization and making plans for the work for the rest of the year. The following brethren will serve as officers for the year:

J. E. Albritton, President.
G. E. Williams, Vice-President.
Ben Toland, Secretary-Treasurer.
Lester White, Extension Director.
William Yeatman, Critic.
Z. M. Walls, Chorister.
W. W. Clark, Pianist.

It was also decided that the association this year would hold its regular weekly meetings on Tuesday afternoon in the B. S. U. room. There were sixteen present at this first meeting. Prospects are bright for the coming year, and we look ahead with cheerfulness and confidence in the Master, who has promised "Lo I am with you always," to bless and guide us and to give us that success in our undertakings that will bring the most honor and glory to His name. Pray for us.

Yours in Christ,

Clarke College Ministerial Assn.

MAKING CHRIST-LIKE LIVING COLLEGIATE ON M. S. C. W. CAMPUS

Christ-like living is being made collegiate on the M. S. C. W. campus by scores of girls who are living the Christ life and finding it to be the best life. A force far deeper than any put into motion by human groups is at work on the campus. This force is the powerful spirit of Christ exemplified in serving. It is this force which is making collegiate the practice of attending Sunday school, noon day prayer meeting, B. Y. P. U., special workers, Y. W. A., and B. S. U. council meetings. It is this spirit which vitalizes the Master's minority, and which causes so many students to live individual Christ-led lives. In campus thought, word, and deed, Christ-like living is synonymous with "real living."

—Pansy Simmons.

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DR. ELNORA WINFREY

Professor of Psychology at Blue Mountain College, who received the Ph. D. degree from Peabody College this summer.

—From Blue Mountain College
Miss Tom Womack, Secretary.



DR. LUCY HUTCHINS

Head of the Department of Latin at Blue Mountain College, who received the Ph. D. degree from the University of Chicago this summer.

—From Blue Mountain College
Miss Tom Womack, Secretary.

NORTHSIDE, JACKSON

We, the Northside Baptist Church of Jackson, are doing our best to arouse new interest in our work here after the hot summer vacations. We are living in hope that our people will, within a few days be lined up for the new year in our Sunday school, and of course that puts new life in the whole church when the Sunday school takes on new pep.

The first Sunday in September a nominating committee was appointed to select the superintendent for the new Sunday school year, and this committee, at the regular business meeting of the church, on Wednesday evening following the first Sunday in September, unanimously recommended the re-election of brother John Neelly for another year.

Under brother Neelly's vigorous and untiring leadership, the Sunday school has done, no doubt, its best year's work in the history of the church. We feel however, that there are greater possibilities on ahead of us.

On last Sunday, Sept. 13th, the pastor appointed Mrs. J. H. Pridgen as chairman of a religious census committee for our church, and Mrs. Pridgen called a meeting of this group for Sunday afternoon at the church, and we met, and outlined the work, using a city map to line out the work for each group.

These several groups met Monday evening at 5:45 at the church and started the work of taking the census, and we are happy to note that a good part of the work has been completed. We feel sure this work will be fully completed by tonight, Wednesday or tomorrow night at least.

The pastor is hopeful, that through this census, information of much value to our church as a whole will come, and that we will therefore lift our eyes and look on the field which is white unto harvest and pray the Lord of the har-

vest to send forth laborers into the harvest.

We covet the prayers of all our brethren, that our work here will grow according to the will of our Heavenly Father. As pastor, I am greatly encouraged over our situation in several ways. Our people are still in good spirit and willing to undertake a task of any nature that is suggested to them. We still are having additions along, not so many and yet it has been a sturdy growth since I came here more than a year ago. Our finances have gone beyond our expectation to the present time, of which we are more than glad, and we are living in hopes that more of our people will join with the few of us in the TITHERS' band, and that will still insure more successful financing of the work in any man's church.

With best wishes for all our work throughout the land, I am your friend, and brother,

—Rev. Ira F. Metts

A VISION OF AN EMPTY LIFE

I had been to a banquet and was about to leave, when I looked back and saw that the table was still filled with delicious cakes and sweets of all kinds. I picked up a napkin and began to fill it with pieces of the best and nicest looking of the sweets. As I proceeded down the table, the tables began to multiply until I found myself in a room full of tables with these delicious sweets. I took freely of what I wanted and was again about to leave when I passed by a table filled with bread. It was still wrapped in its wax paper and somehow I knew it was not free but was to be paid for if I partook of it. I decided I didn't especially want it, and passed on, but discovered when I reached the door that I had unconsciously taken a loaf of the bread any way.

As I went on down the street a woman came to the door and I heard her say, "We gave her all of the free food she wanted, then

she had to take some that didn't belong to her, and didn't pay for it." My conscience smote me but I hastened on and soon forgot about it, and began to loiter along the way looking at the beautiful flower gardens.

Suddenly I looked around and saw the sun was setting in the west. I quickened my steps toward home, thinking of the good things I'd have to eat when I reached home. But when I looked down at the napkin that I held in my hand, I found it empty except a few dry meager crumbs. It was then that I realized how greedy and selfish I had been, and that by idling along the way I had lost it all. I was so humiliated, so ashamed, that I hid among some bushes, ashamed to go home empty handed.

As I went about my household duties the next day I pictured this interpretation in my mind.

So many people go through life taking the rich blessings as they come, sometime overstepping their rights and taking more than their share, and not willing to pay in return. Then idling their time away in leisure and selfish indulgence, and when they come to the sunset of life they find that they have lived in vain a life of uselessness and idleness. It's time to go home but their hands are empty except maybe a few crumbs, and they are ashamed to face their Master and say, "You have borne it all for me, you gave to me freely, of the richest blessings of life, now I have naught for thee. I come empty handed."

Mrs. H. G. Welborn

—BR—

MISS MARY TYNES

Liberty, Passes Away in McComb

—O—

Miss Mary Tynes, 28 years old, teacher in Liberty High School, died after a brief illness, at the city hospital Thursday night, Aug. 27, and was buried at Zion Hill Baptist Church Friday, 3:30 P. M.

The Rev. S. G. Pope of Zion Hill church, assisted by the Rev. Elisha Gardner of Mars Hill, the Rev. C. A. Thompson and the Rev. R. M. Buchanan of Liberty officiated at the funeral services.

The deceased was the youngest daughter of F. L. Tynes, of Liberty. Other survivors are two sisters, Mrs. B. E. Burris, Smithdale, with whom she lived, and Mrs. J. R. Hunt, of McCall; five brothers, W. O. Tynes, Gloster, F. H., R. E., A.

Organization Funds May Be Had Quickly

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METAL SPONGE

L., of Liberty, and W. C. Tynes, Baton Rouge, La.

She was a graduate of Liberty High School, Hillman College, and Mississippi Woman's College, Hattiesburg, where she won high honors and was among the leaders of her class.

She made many close friends by her winsome personality and amiable disposition. She was an active member of the Order of the Eastern Star.

She was a true and loyal Christian; a lovable Christian character; a devout member of the Zion Hill Baptist Church from childhood.

—BR—

BRUCE, MISS.

The Baptist Church here today unanimously recalled Rev. O. C. Cooper to the pastorate for another year.

Brother Cooper and his good family came here two years ago from Lake City, Ark., when this was a half-time church paying \$450 pastor's salary. Brother Cooper put his shoulder to the wheel and did lots of improvement on the church and parsonage and systematized the general methods of business of the church, and is serving full-time at \$1,200. All debts are paid except about \$80.00. He has a noble family and his efforts have been greatly blessed in his labors here and he is much loved for his manner of life and purpose of faith.

—Reporter

Your

FALL

PROGRAM

Your Baptist Book Store can help with every phase of your work this fall.

If you are planning a Church School of Missions, we can furnish books, and helps for the teachers in graded courses for all ages.

If you are going to have a week of study for your Baptist Training Union or Sunday school, we have just the books you need.

If you are promoting an intensive revival campaign and need new song books, our Song Books will fill that need.

If you are moving into a new building or enlarging your departments, we can furnish song books, maps, blackboards, chairs and other equipment.

Our catalog service is complete. No matter what your program may be this fall, the Baptist Book Store can serve you.

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HOSPITAL EXPANSION

By Louis J. Bristow, Supt.

Popularity means growth, and growth means expansion. The School of Nursing of the Southern Baptist Hospital in New Orleans has grown to such an extent that a new building is being erected to care for it. A separate and distinct educational building will be a novelty among Southern hospitals. The new building will be two stories high, and in design and structure will conform to other buildings of the institution. It will be located on the same block with the nurses' dormitory and will be connected with that building by an arcade.

The educational building on its first floor will contain class rooms, demonstration rooms, dietetic and chemical laboratories; and upstairs a library, bedrooms for instructors, and a large room for the storage of more than 100 students' trunks, thus removing them from the dormitory. The Secretary of the State Board of Nurses Examiners says there will be no school of nursing in the South better equipped for teaching than ours, when this building is occupied, which will be about January 1st.

Construction of this building will enable us to utilize the present class rooms in the dormitory for student bed rooms, giving us nine additional rooms. The building will cost about \$15,000, but money is in hand to pay for it. Nor will its cost in any way interfere with the retirement of the present debt on the hospital. We have never been one

hour late in paying our bonds, principal and interest, upon maturity. We do not owe any current indebtedness. All bills and operating expenses are paid promptly each month.

The School of Nursing is an outstanding Southern Baptist institution of which our folk know too little. Our graduates are filling administrative positions in many states. One left this very day for San Francisco, where she will be in Stanford University Hospital, in the surgical department of the Lane Memorial Hospital.

New Orleans, La.

CHRISTIANS ARE YOU FAITHFUL?

Will you be a considerate people for a while at least? When did such thing happen? When did a governor step so boldly to the front in defense of his people as the governor of Mississippi today? There have been many who have washed their hands before the people, but this is a matter of taking sides, and not two sides either, this man stepped right over on a good side and is not ashamed of the fact. He is showing his willingness to help stamp out a great evil. And there is another thing we may call to mind, that is his stand concerning the Bible in public schools. Mississippi is my native state, however I am in another at this time, and no such thing as a Bible in a public school here. But they are being opened for dancing, a considerable difference. So Christians, are you thankful? Not very

long ago a Christian man said that he wished he was financially able to send his boys to school in Mississippi. When those in authority come boldly to the front let's pray for them. I Tim. 2:12. I exhort therefore, that, first of all, supplication, prayer, intercessions, and giving of thanks, be made for all men; for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

H. C. Parker
Natalbany, La.

CLARKE COLLEGE Y. W. A.

The Y. W. A. of Clarke College had its initial meeting Sept. 17 in the room that has been set aside especially for the Y. W. A. and other B. S. U. work. A very inspiring program was given under the leadership of its president, Miss Rosalind Talbert. The Y. W. A. is very happy to have Miss Martha Thomas Ellis who has recently received her master's degree from the Training School in Louisville, Ky., as its counselor.

An unusual amount of interest has been manifested in the work this year and plans for an officers' training class have been made to enable the officers to serve more efficiently.

This Y. W. A. has for many years been A-1 and each girl has resolved to keep it on this high standing this year.

Marie Holland, Reporter.

Brother Ferguson, pastor at Camden has gone to the Louisville Seminary and the church has called brother Hardin, a student in Mississippi College.

Passenger: "Have I time to say good-bye to my wife?"

Porter: "I don't know sir; how long have you been married?"

Bim: "Do you believe there is any luck in carrying a rabbit's foot?"

Jim: "I'll say I do. My wife started to go through my pockets the other night and thought she had touched a mouse."

Little Doris, radiant over a recent addition to the family, rushed out to tell the news to a passing neighbor. "You don't know what we've got upstairs," she cried.

"What is it?"

"It's a new baby brother!"

"You don't say so! Is he going to stay?"

"I think so"—thoughtfully—"he's got his things off."

Old Man—Mr. Brown, I believe? My grandson is working in your office.

Mr. Brown—Oh, yes, he went to your funeral last week.

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PIONEERS FOR CHRIST

With nearly 3,500 Club Memberships secured on September 26, victory for the Five Thousand Club appears certain. We hope to complete it by October 1; but, if we lack even one hundred memberships on that date, we must continue until success crowns the Club. With success so near we, as chairmen and WORKERS, must countenance no cessation of effort until the five thousand mark shall have been reached, which means until each WORKER shall have secured his or her ten memberships. This is the testing time of the Five Thousand Club. We are now in the midst of developing a Gideon's band of WORKERS. Remember, Gideon started out with 32,000 WORKERS. He wound up with three hundred; but the three hundred finished the job.

God's work is usually carried on, or at least begun, by dependable minorities. The majority does not fall in line with any cause until the brave and loyal pioneers popularize it. The Five Thousand Club WORKERS, who stick to the finish, are pioneers for Christ and are real Gideonites. The 3,500 Baptists who have joined the club and others who are joining daily, as WORKERS see them and present the cause, also come under this classification.

God's WORKERS are approaching the 5,000 Club task with burning hearts and with feet that climb and hands that cling. A time like this demands strong minds, great hearts, true faith, ready hands, and courageous zeal! Tall men, sun-crowned who live above the fog.

The Club WORKER works till he gets what he works for;
The Club WORKER works till he reaps what he sows for.

He fixes a goal, and resolves when he sets it,
The way to a goal is to go till he gets it.

It's easy enough to start things with a roar,
But hard to keep pulling when biceps are sore.

The WORKERS are legion who work to begin
But WORKERS are true who will work till they win.

The booster we want is the one who will boost
Till the cattle come home and the hens go to roost.

To seer and dreamer the world is a debtor,
But passes its handsomer gifts to the getter.

The Club WORKER works till he gets what he works for;
The Club WORKER works till he reaps what he sows for.

He fixes a goal, and resolves when he sets it,
The way to his TEN is to go till he gets them.

Joining the Five Thousand Club is not primarily a question of a pledge, but of vital relation to Jesus. It is a question of loyalty to Him. The bonds which the Five Thousand Club will pay were issued to help advance His Kingdom on earth. No obligation is created by signing a membership card. The obligation already exists whether a card is signed or not. Signing a card simply acknowledges the obligation and announces an intention to fulfill it.

WORKERS, we are asking you to soliloquize thus:

"When I agreed to secure TEN club memberships, Mississippi Baptists were justified in expecting that I make a real, enthusiastic, sustained effort to do so. Christ also has reason to count on me. If I get my TEN the Five Thousand Club will succeed, so far as my relation to it is concerned. If I do not get them, it will fail. While I have not secured them yet, I fully expect to do so, as soon as I possibly can, else I would not

have agreed to serve as a WORKER. I fully expect to be counted as a member of this 20th Century Gideon's Band. Hence I will carry on until success is achieved."

Individual Baptists by joining the Club will be making a success of it so far as their relationship to the Club is concerned.

No leader or follower is big enough or little enough to dampen the ardor of a Christ-sustained WORKER who believes "I can do all things through Christ which strengtheneth me."

FRANK E. SKILTON, GENERAL CHAIRMAN

THE FIVE THOUSAND CLUB WILL SUCCEED